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The Chinese Recorder and Missionary Journal.

VOL. XXXVIII.

MARCH, 1907.

NO. 3.

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Published by

The American Presbyterian Mission Press

18 Peking Road, Shanghai, China.

Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany
and employed by the Insane, Inebriate and Govt. Hospitals
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February, 25th, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 'o 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

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The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

New York.

I prescribe
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MEAT-JUICE daily,
and like it better
than any preparation
of the sort I
have ever used.—J.
MARION SIMS, M.D.

GEORGE H. EL-
LIOTT, M.R.C.S.,
in the *British Med-
ical Journal*, De-
cember 15th, 1883,
"I would advise
every country prac-
titioner to always
carry in obstetric
cases a bottle of
VALENTINE'S MEAT-
JUICE."

Washington, D.C.

I have used large-
ly VALENTINE'S
MEAT-JUICE and
consider it the best



of these (meat) prep-
arations. It was
used by the late
lamented President
Garfield, during his
long illness and he
derived great bene-
fit from its use.—
ROBERT REYBURN,
M.D.

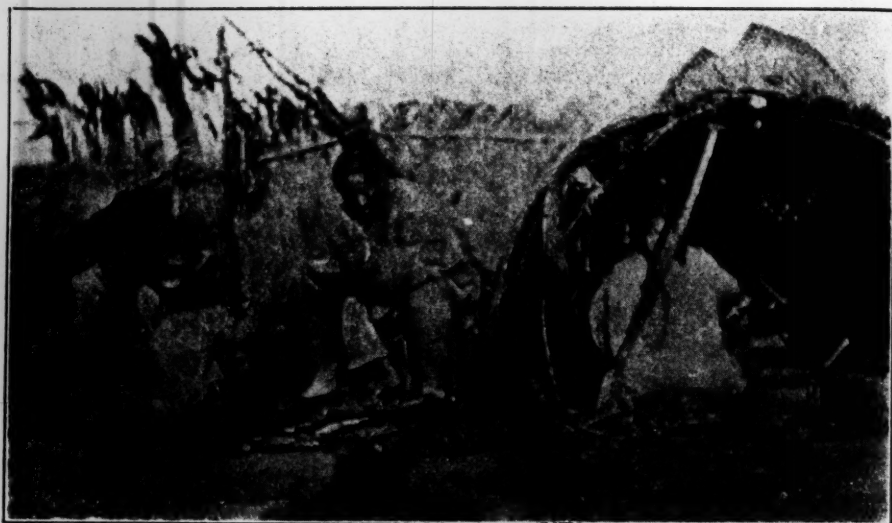
INTERNATION-
AL EXHIBITION.
1876.

REPORT ON AWARDS,

—"For excellence
of the method of its
preparation, where-
by it more nearly re-
presents fresh meat
than any other
extract of meat,
its freedom from
disagreeable taste,
its fitness for im-
mediate absorption,
and the perfection
in which it retains
its good qualities in
warm climates."

GIVES TONE TO THE STOMACH.

CAUSES DIGESTION OF THE FOOD.



FAMINE SUFFERERS (See Editorial Comment)
(From photos kindly supplied by Mr. W. T. Ellis)

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NO. 3.

Denominational Distinctions in Mission Work.

BY REV. ARNOLD FOSTER, B.A., LONDON MISSION, WUCHANG.

I HAVE been asked* to reply to the question "Should Denominational Distinctions be perpetuated in Mission Work?"

The question assumes, not unreasonably, that "denominational distinctions," as such, are something that have no permanent place in Christ's ideal for His Church, but are rather an imperfection which clings to Christianity as it has been handed down to us from our fathers and as it exists to-day in the lands from which missionaries go forth. Looking at the subject in this light, one can have no hesitation in saying of *this* imperfection and weakness, as of every other that characterises our own form of Christianity, it certainly should *not* be perpetuated either in mission work or amongst ourselves.

But when we come to consider practically *how* this imperfection is to be got rid of, we find ourselves at once to be dealing with a highly complex problem, and one that cannot be disposed of by a mere act of will, or by simply ignoring all the most important elements in the complication and all the wonderful train of causes that led up to it. That which promises to be a short and easy road out of a difficult position often turns out to be a road that only leads to a destination which it is not desirable to reach. Some forms of imperfection are important stages on the long and difficult road by

*By a friend representing the editor of a periodical published in the United States.

which man has to travel to perfection; and some forms of weakness are very useful and helpful stepping stones to the attainment of strength. Although we admit that "denominational distinctions" are not ideal, it does not therefore follow that they are at all times and under all circumstances inherently injurious and to be deplored. Nor does it follow that a Christianity from which all denominational distinctions had been eliminated would necessarily be any nearer Christ's ideal for His Church than is the divided Christianity which exists among us to-day. On the contrary, it might be very much farther from it.

In this paper it will only be possible to suggest a line of thought that to the writer seems to be one of considerable importance. It will not be possible to follow it out in detail. The question raised embraces, in truth, the whole subject of Christian unity and of the course that must be pursued to bring about a unity that will be both satisfactory and lasting.

It will be well to notice at the outset that the expression "denominational distinctions" is capable of two interpretations, both of which should be clearly and separately before our minds, in order that there may be no confusion of thought in regard to the subject. The expression may stand (1) for different parties or camps in the church into which Christians tend to arrange themselves according to their views of particular theological questions, ecclesiastical practices, or other matters. Or it may stand (2) for these differences themselves, i.e., differences of view or of practice among Christians who, nevertheless, do not, because of such differences, separate themselves into different bodies. In the New Testament we have illustrations of both these kinds of denominational distinctions. (1) At a very early stage in the history of the Church we find at Corinth separate camps in the Christian community residing in that city, calling themselves respectively after the names of Paul, Apollos, or Cephas, somewhat as Christians of later date have come, though perhaps less culpably, to call themselves after the names of Luther, Calvin, or Wesley. (2). The Acts, the Epistle to the Galatians, and the Epistle of St. James, not now to speak of other books of the New Testament, reveal differences of teaching and of practice among the apostles themselves, which even *they* found it not altogether easy at once to harmonize. In the hands of less spiritually minded

teachers such differences tended to crystallize themselves into contending systems. "The Gospel of the uncircumcision," e.g., seemed to some of the early Christians, who are frequently spoken of as "they of the circumcision," to be a very perilous sort of "gospel." Here, at least, was an incipient "denominationalism" of a very marked kind.

The distinctions that showed themselves in the days of the Apostles themselves, represented intensely living and real differences then existent which, if they had become actively antagonistic, might easily have developed denominational *parties* and conflicting camps in the church. I cannot doubt that a common devotion to Christ amongst the leaders in the Christian community, and an intense and constantly deepening realisation of the greatness of the Kingdom of God and of the vastness of the Divine counsels, alone saved the situation. The whole history of that time deserves close study and will repay it.* The Bible supplies us with principles that suggest the clue to dealing with all our own difficulties. "Every volume of the Divine library," says Bishop Westcott, "addresses us, if we have ears to hear, with its own peculiar voice, witnessing to some special victory of faith. We exaggerate our own differences and divisions and deplore them, but here we may learn to see that discords, which once seemed not less grievous, were made to contribute, by the love of Christ, to the fulness of His hymn of triumph. We aspire anxiously towards unity, and we are bound to do so; but let us rejoice to remember that God has worked, and works, through variety." And again, "There never was an epoch since the Church spread beyond Jerusalem, when the 'one body of Christ' was one in visible uniformity, or even one in perfect sympathy. Time has indeed hardened and multiplied the differences between the several parts into which the Church is divided, but it is possible to trace already in the Apostolic age the essential features of those divisions over which we grieve. And if we look forward to the fulfilment of the great promise which gladdens the future, it is not that there shall ever be, as we wrongly read 'one fold,' one outward society of Christians gathered in outward form, but, what answers more truly to present experience and reasonable hope, 'one flock and one Shepherd.'"

* For such study two books by Dr. Hort are of the greatest value, "*The Christian Ecclesia*," and "*Judaistic Christianity*."

It would seem from the foregoing considerations that denominational distinctions found a two-fold expression in the first days: the one due to the essential weakness of human nature only imperfectly influenced by the spirit of the Christian revelation, the other due to the essential greatness and manifoldness of the Gospel.

To the poor unworthy party-factions of Corinth, one of which had thought to honour St. Paul by calling itself Pauline, and another of which had thought to honour itself by monopolising the name of Christ, the Apostle has nothing to say but words of kind yet stern rebuke. Very different is the tone he adopts in writing to the Christians at Ephesus. Local contentions and separations such as he had heard of in Corinth were indeed totally inconsistent with the true ideal of the Church, but the absence of such unhappy conditions, either at Ephesus or elsewhere, would by no means satisfy the ideal of unity of which he speaks in the epistle sent to the Ephesians. Here the Apostle deals with unity in diversity: (1) "the unity of the Spirit," to be "kept," i. e., *preserved*, only by watchful use of moral and spiritual forces, lowliness, meekness, long-suffering, mutual forbearance (Cp. Jude 20); (2) "the unity of the faith and of the knowledge of the Son of God": this unity, while of course it also has to be "kept," is spoken of as something not yet fully possessed. It has to be "attained" or *reached* as the goal of a long journey is reached, or as the Apostle himself looked forward to "attaining to" the resurrection from the dead as the crowning hope of his own Christian course (Phil. iii. 12, Cp. Acts xxvi, 7.)

Now these two kinds of unity, while intimately connected, are essentially different in character, for as the unity of a vessel is different from the unity of a vast pile of buildings, or as the unity of a single family is different from the unity of an empire, so the unity of the Church, viewed only as a Christian fraternity, is different from the unity of the Church viewed as a kingdom of God, in which all the gifts and graces and faculties and endowments which God is able to bestow on mankind at large, are gradually to find in exercise their full and natural and healthy development through the progressive perfecting of each one. The characteristic features of the unity of a vessel are that it is a single *whole* and not a collection of fragments; it is regarded as *one* and not as half a pair, or part of a set. To break the vessel, either deliberately or

carelessly, is to spoil it and to rob it of one essential condition of its perfection. The unity is already complete and has only to be "kept." The characteristic of unity in the family is the maintenance of right mutual relationships and of affection between the various members of the family. This, too, has to be kept and kept in the bond of peace. The characteristic features of unity alike in a great temple or a great cathedral and in a great empire are, however, quite different. These unities may of course be as completely destroyed by carelessness or violence as the unity of a vase may be ; the impression they give, so long as their unity is preserved, is not that of *singleness* so much as *complexity*, not that of uniformity but of the combination (in perfect harmony) of most diverse elements. In great historic buildings differences of style, in great empires differences of government or administration, testify to a oneness that has only been reached as the resultant effect of many forces acting through many ages and through many minds. Of these two typical examples of unity in diversity the most wonderful is, without doubt, the example of a united and world-wide empire such as Rome in ancient times aspired to be, or such as the British empire has gradually through the course of ages in a measure become, bringing under its sway different races, but seeking to govern them according to their several needs and with reference to their varying traditions. The highest ideal for such an Imperial rule can never be so perfectly attained as to leave no room for further development. Its limit is reached, and deterioration begins directly an effort is made to merge all different developments into one common mould and to treat all divergence from this universally accepted standard as a defect to be remedied without regard to the importance of the thought it stands for. *Life* involves variety and involves change. It involves, also, a certain conflict and competition between dissimilar ideals. The inherent superiority of one ideal over the other will only be manifested when both have been fully tested. To bring the two prematurely into "unity" by stopping the development of both, can lead to no unity worth having, and is a course subversive of the real interests of the truth. Rather we should look forward to a time when what *we* regard as conflicting theories, or as competing ideals, will be recognised by men of larger vision than we ourselves are as being really complementary truths, both deserving of sympathetic treat-

ment, even though we, in our ignorance, see not how to harmonise them.

Thus far I have sought to deal with the question before us on general lines, for no problem of the Mission Field can be dealt with apart from its relation to the history of the past and to the present state of the Church in Christian lands.

I come now to speak particularly of the question of denominational distinctions as, during a long life in China, I have observed them and their working in Mission churches. And, at the outset, I must avow my belief that, whatever may be the disadvantages connected with denominational distinctions—and some of these are unquestionable—the present outcry against denominationalism tends greatly to divert attention from the *real* cause of lack of unity amongst Christians, whether at home or abroad, which is nothing else than want of love and of the mind that was in Christ, and to fix our thoughts and hopes instead on improved plans for bringing about, through formal federation, united organisations and schemes for mutual compromise on points of doctrine or of ecclesiastical order, a state of general uniformity in Mission churches. Such devices and expedients move on an altogether lower plane of Christian conception and thinking than that on which emphasis is laid in the New Testament. “By this,” says Christ, “shall all men know that ye are my disciples if ye have love one to another.” It is, I imagine, within the experience of most missionaries of long standing that some of the closest and most intimate friendships existing in the Mission Field are often friendships between persons belonging to different Missions. The closely observant eyes of the Chinese do not fail to observe where the missionary finds his affinities, and wherever the Chinaman, Christian or non-Christian, sees all the indications of brotherly love and affection and sympathy between one man and another, he pays but little heed to those denominational distinctions which are supposed to mar the unity of the Church, and, indeed, unless he is specially told of the existence of such distinctions, he probably will know nothing about them. This is true even when, as is unhappily sometimes the case, ecclesiastical traditions and church rules on one side or the other prevent two men who realise that they are one in Christ, as well as one in personal friendship, from uniting publicly in the highest services of the Church at seasons of common worship. The keen eye of the Chinaman will very likely notice

this strange anomaly in a Christian friendship, and he may secretly wonder what it means, but assuredly he will think far more of the unity which he knows to exist and which is patent to all observers—the unity of brotherly love, mutual esteem and general sympathy in Christian work—than of the fact that in some of their common acts of worship a certain aloofness seems to characterize the relation of these two friends one to the other. But quite apart from intimate personal friendships existing, we will say, between a high Episcopalian and a Baptist, or between a strong Presbyterian and a Plymouth Brother, wherever *personal relationships* are what they should be, and what in point of fact they generally are among missionaries of one Society and those of another, the Chinese, who in all such matters are far more observant than we ourselves are, do not fail to notice the fact. On the other hand, I think the Chinese neither understand, nor feel any special interest in the particular differences that distinguish—say the Methodist Mission from the Congregational, or both from the Presbyterian Mission. One cannot say quite the same for differences that immediately strike the eye. I have had a heathen listener to my preaching in the street insist before a whole crowd on the *vast* difference between my teaching and that of a missionary friend who was in the habit not only of immersing his converts, but apparently of doing so, at that time, in an improvised bath! In vain I endeavoured to explain that we both preached the same truth and both alike admitted by baptism to the fellowship of the Church. Before the mind of this listener, however, there loomed up large the thought of the *bath*, which he declared he had seen, and which he declared my missionary friend spoke of as *most important*, while I had not even alluded to it in anything I had said in his hearing.

I have no doubt that Chinamen who attend an Episcopal service where the minister is robed in white, notice at once the difference between this form of worship and one in which the minister appears in his usual dress. But while these facts will certainly prove the childish importance which an uninstructed Chinaman attaches to an outward ceremony, they appear to afford no sufficient reason why baptism by immersion should be exchanged for baptism by aspersion, or *vice versa*, or why a surplice should either be assumed where it has not hitherto been worn, or discarded where it has hitherto been used, merely in order that Christians should seek to show before the average

unintelligent heathen the essential unity of the Church of Christ by such poor mechanical expedients.

The truth is that the real danger of discrediting the unity of the Church may quite as easily arise within the limits of the same society and in the midst of the same forms of worship, as amidst separate societies and in connection with varying church customs. What matters it that two missionaries are united in the same outward system, if all the Chinese around them know that they bear no love one to the other? What profit is to be expected from federation of churches and societies unless the people whose work is involved, have learned by spiritual discipline to bear and forbear with new fellow-workers trained in different surroundings from those with which they are familiar, and possessed of utterly different views on many questions of the greatest importance? Let not anyone too hastily assume that *of course* Christian workers on the mission field can always easily and without strain work with anybody and everybody possessed of the same missionary ambition, viz., to save men and to bring to the heathen the knowledge of Christ. Not only is it not the case in point of fact; it requires but very little knowledge of human nature to enable one to realise that to live peaceably with all men, even with all Christian workers, requires *much* patience, *much* forbearance, *much* lowliness of mind, and that such blessed fruits of a high Christian character will not necessarily always be forthcoming in connection with votes of majorities on Mission Boards deciding on plans for abolishing denominational distinction. Only *love* can solve the real problem of church unity, and love does not always necessarily work along lines of uniformity.

Let me give two illustrations of love solving difficulties that votes of majorities or formal attempts at federation are often unequal to dealing with.

(i). Some years ago an Anglican Bishop, with very definite objections to joining in any non-Anglican celebration of the Lord's Supper, was visiting at a Presbyterian Mission Station at a place only reached by a steamer calling at certain intervals. The following Sunday was the regular Sunday for a monthly or quarterly communion service to be held in the Presbyterian Church. The steamer by which the Bishop had arranged to leave was due to start on Friday or Saturday, but Sunday morning came and the steamer had not yet arrived. It seemed probable that it had been detained by bad weather.

The Bishop was much troubled in mind at the thought of absenting himself openly from the communion service, and thus showing a spirit of disunity before his friends and their converts ; he saw, however, no light in the direction of violating the rule he had always acted on of not attending non-conformist communion services. The Presbyterians saw the difficulty, and with the thoughtful consideration of true Christian sympathy suggested that it was possible to announce to the congregation that the communion service would be deferred for a week, without assigning any reason for the change. The Bishop was much relieved, and thanked them heartily for this concession to his scruples. The week passed, however, without any steamer arriving, and it was evident on the next Saturday evening that the same difficulty would have to be faced again on the following day as on the preceding Sunday. It was now the Bishop's turn to show that the *spirit* of unity can surmount, in the power of *love*, difficulties that in the abstract seem insurmountable. He accordingly told his friends that he could not doubt now that it was neither their duty to postpone the communion service again for his sake, nor his duty to absent himself from a service which he had thus in the providence of God been led to face. He accordingly joined with them.

To those who know nothing of the deep conscientious scruples of many churchmen in regard to this matter, and to those who only despise people who have such scruples, the incident may seem void of significance. To others it will appear in a different light, and they will feel on the one hand, that no formal scheme for denominational compromise could ever have been operative in a case of this kind (for the strict churchman would never have been a party to such scheme in the abstract), and on the other hand, that this lesson of spiritual oneness thus learned in the school of *life*, would to all concerned give a new view of the union of Christ with His people and of His people with one another at the Lord's Table. Can any one doubt that if afterwards the whole situation had been explained to a convert from heathenism at that Mission Station, the thing that would have impressed him would have been *not* the divisions of Christendom, but the wonderful unity of Christ's people and their loyalty to conscience and to the law of Christ's love ?

(*To be concluded*).

New Literature for New China.

BY REV. JOHN ROSS, D.D., MOUKDEN.

THE chief end of all literature is instruction. Its fundamental design is not to please the eye and to titillate the literary palate by the graceful composition of sentences. It was born in order to transmit to future generations a knowledge of the past with its useful lessons. If literature fail to attain this object it is scarcely worthy of the life-long devotion of the ablest and the best of mankind such as it has always been able to command. Incidents to amuse or well-turned periods to beget admiration are effects of but secondary importance. Were form the principal element in literature it should be left to the attention of the phrase-monger.

Yet though the only reasonable foundation for the existence of literature be the desire to impart solid information, the form in which that information is given was never neglected by those who have been the most successful teachers of mankind. Solid facts presented in slovenly form will give information, while form without substance will but rouse a brief emotion of esthetic pleasure. But when form is wedded to substance we have literary perfection. Thousands have dwelt on thoughts similar to those of Milton, but Milton alone chiseled his granite thought into a form which will last and will rouse the admiration of the student and the meditation of the thoughtful for many generations. In how many unnumbered hearts have the thoughts which struggle for mastery in the Book of Job arisen to cause doubt and trouble and dismay? But the writer of the Book of Job has put those conflicting thoughts into such shape as makes it the most perfect epic of all the books written by the hand of man, and one that cannot die.

The marbles of Italy are cut into beautiful blocks by ordinary masons as is the white granite of Aberdeen. But it takes the hands of a master carver to chisel out of those blocks such forms of beauty as compel the admiration of the world, whether in the construction of marble palaces or in the representation of the human form.

So is it with substance and form in the literature for the use of man.

THE STYLE OF THE NEW LITERATURE.

The history of great deeds and of good men has been handed down by countless writers in China as in the West. Books containing useful information of diverse kinds have been eaten up by the gnawing tooth of time. But the stately periods of Sze Ma-kuang and the clear-cut phrases of Chu Fu-tzu have come down to us and will be repeated in ages to come.

"Why do you not produce the books of your religion in a style which literary men can read"? asked an influential official, who is a Chin-szu. "I have read your Scriptures, and they contain much that is good. But most literary men who take up your books glance at them and toss them carelessly away on account of their ungainly structure."

The foreigner who sneers at remarks of this kind cannot be considered very wise, for he repels those men who possess the dominating influence over the mental movements of China. The ridicule of these men is the most dangerous weapon against our Christian books. "Look at Buddhism," he went on, "when it entered China the first care of its preachers was to present their doctrines in a comely dress, with the result that men read with pleasure and many became believers."

Literal translation is not only not literary; it is a blunder, if not a grievous error. We translate in order to induce people to read. But they will be driven from reading if the literature is of such a nature as to stir up their contempt.

An attempt was made some years ago, both in France and in Italy, to produce a New Testament which would be at once a faithful rendering of the meaning of the original and at the same time be written in perfectly idiomatic language. In both countries the books created such a popular demand as no novel could claim.

In our translations therefore we should ever have before us two principles as essential; the one, faithfulness to the meaning of the original, the other, a perfectly idiomatic style in order to present that meaning in a pleasing form to the intelligent reader. The tassels and trappings of the foreign dress, whether Hebrew, Greek or English, should be completely eliminated, and everything cast out which appeared non-conformable to literary style. Our books should be in such a form as to render it unnecessary to apologise for their idiom when placed alongside of Confucian or Buddhist books.

Easy Wên-li is the best medium for the translation of our Western books or for the presentation of our own thoughts. It is difficult to understand any objection to Easy Wên-li by one who knows Chinese. It is universally understood all over China, and when properly written, it should be no more difficult to read than mandarin. The Wên-li of the Delegates' version is praised by Chinese scholars; but it is somewhat high with not a few uncommon words, or words used in a sense not in common use.

In all our literature, even when it is necessary to expose errors in Chinese beliefs, the writer should not allow himself to run into captious criticism of Chinese thought or sentiment. The new literature should breathe the spirit of a friendly acquaintance with what is best in Chinese literature. The shapely skeleton of its ethical teaching should be clothed with flesh and blood and vivified by the living breath which Christianity alone can give; not a spirit of hostility demanding the destruction of all things Chinese should permeate our Christian literature, but a spirit of friendliness which will take by the hand the good which does exist in Chinese literary mentality and say to it: "Friend come up higher."

One book on Theology and one on Church History should be prepared on the preceding principles; the former with an apologetic tendency running through it, but not prominently displayed. Both works should be freed as far as possible from an array of Western names, which usually look so uncouth in their Chinese dress. Outstanding principles should be clearly defined, while matters of secondary importance should be introduced only to illustrate those principles.

It is perhaps unnecessary to say that the preceding remarks are intended to bear upon new literature intended for the reading public of China, comparatively few of whom are connected with the church, but many of whom desire to know what Christianity—which has wrought such great things in the West—has to say for itself. There certainly is no reason why literature for professing Christians should be excluded from the purview of these principles.

There is no important objection against a literal translation of our Scriptures for the use of students in our churches. There may be good reasons indeed for it, so that students may gain some notion of the exact literary character of the book in its original form.

But, for the use of Chinese literary men, there should be prepared a few standard works which would be read by them with avidity. A few such works we already have: one by Dr. Martin, the other by Dr. John, the Mark of Dr. Faber and the Natural Theology of Dr. Williamson.

But beyond the considerable circle of literary men desirous to understand Christianity is a multitude of scholarly men who desire to procure secular literature which would open up to them the way of raising up China from the dust. Via Japan much literature is overflowing into the country, calculated to petrify the materialism which exists so largely in China in fluid condition.

The present juncture should be utilized to show the Chinese by illustrative examples what the principles are which elevated the West to its present position, and without which China will never be able to assume the position to which the natural talents of her people entitle her.

Probably the best medium for imparting this knowledge is history—the History of England, of France, of Germany, of the United States, of Russia and of Switzerland, with possibly that of the Eastern Roman Empire and of its destruction.

Here, as in theology, non-essential details should be omitted; nor would it be necessary to dwell upon the present condition of those countries except by way of enforcing the great outstanding principles involved in the history.

More important than the strength of the British navy is the story of Magna Charta. The principles which guided the helm of the *Mayflower* are of greater consequence to mankind than the extent of America or the greatness of its riches. It is more instructive to unfold the causes of the St. Bartholomew massacre and its consequences to France than to recite the glories of Louis XIV. The inarticulate cry of the down-trodden people of France has more serious lessons for the nations than have the victories of Napoleon. The spirit let free at the Reformation has produced modern Europe.

The history of the West thus written in a manner which will expound the principles which have moved and will continue to move mankind in an upward direction and in a style which will command the respect of the literary classes, will teach lessons to the Chinese in their present circumstances, whose influence for good will reach down the ages.

Letters from an Old Missionary to his Nephew.*

VIII. On Work.

MY DEAR HENRY :

YOUR remarks on the work in your station, and your general attitude on the whole subject of missionary effort, greatly interested me. There is something cut and dried in the usual talk on the subject, but your ideas are fresh and full of pith, reminding me of the graceful green rush which waves in the limpid stream. Without dealing one by one with points you raise in your letter, may I venture to offer a few stray thoughts on the general question, much in the same way as a young friend of mine who, when he sailed for China, received a gold watch from the members of the Y. M. C. A. He was naturally moved by this timely expression of their esteem, and instead of making a set speech, as he would have done under ordinary circumstances, he blurted out, "My dear friends, I love you all, not because you have given me the watch, but on general principles." In like manner I should like to say a few things about work on "general principles."

I trust you will not think it superfluous for me to say that we have come to this land not for our health, nor for a picnic, but to work. This is of course a commonplace remark, but it needs to be made. The quotation so often made, "Whose service is perfect freedom," does not mean that we are released from all obligation and can do as we like. And yet it is very true that our work is what we like to make it. To enter into rest, in the Scriptural sense, does not mean to cease from effort, so much as to have a calm and restful spirit in all our life and work ; to labour without fuss and splutter. Missionary life tends either to make a man a hard worker or a loungeur. No effort is needed to become the one, but steady purpose, consecration and concentration are needed to become the other. The many restraints and inducements connected with home life are removed, and it is not every one who has sufficient initiative to strike out to rise superior to his surroundings. It is so easy to drift. When one lives in a town where there are clocks and watches on every hand, and probably a Town

* The Letters from an Old Missionary are about to be issued in book form and will be on sale at the Presbyterian Mission Press, Shanghai.

Hall with a clock which sets the time for all, it is not a difficult thing to keep one's watch exactly right; but when one lives far away from all such helps a watch may lose several minutes a day without our knowing it.

Or again, take a man in business life. He has his regular hours of work, and he must keep them or lose his situation. If a man is the pastor of a church he has to do the duties of a pastor—to visit, preach, conduct meetings, see to the affairs of the church, and generally to give himself to his ministry. If he neglects his work, preaches slipshod sermons, and lets things take care of themselves, he is soon invited to exercise his gifts where they will be more appreciated. Now, all this is altered in the mission field. A man is "lord of himself, that heritage of woe" and can do pretty much as he pleases with his time. If his conscience is one of those brand-new ones that has never been used, it will do him little service; he needs one that through constant exercise is quick to prompt and keen to enforce obedience. Without this he may do a minimum of work and still hug to his soul the fond delusion that he is working at high pressure. One form of this delusion consists in being busy about nothing, spending the best part of the day in doing things which when all is said do not amount to a row of pins. This is a species of holy pottering the devil delights to get good men to indulge in. It makes a show and furnishes relief to any twinge of conscience. The corrective for this sort of thing is a definite aim—to know what God wants you to do and then make all things subservient to it. Know your limitations, and also your work, and then set to and make your calling and election sure. Holy effort is the chariot in which the Almighty rides forth to accomplish His purposes. A certain railway director is said to have had a new invention shown to him. "Does it make money"? was his first question. "No," was the answer. "Does it save money," was his next enquiry. "No," was the reply again. "Then," said he, "I don't want it." His one object was to make money; anything that did not help to that end was of no use to him. To so specialize in the work of God is to make a success of it. A man once told me that he had tried a good many things before he finally settled to his present calling and said he had been "considerably spilled around." To have our time frittered away and our energies dissipated on a thousand and one unimportant matters is to lose force and power. Notice how specialists give

themselves to the one thing. Every branch of knowledge is laid under contribution, with the result that the specialist becomes a well-informed man on a large variety of subjects, as well as an authority in his own sphere. Mary concentrated her devotion on the person of her Lord, and the house was filled with the odour of the ointment; diffusion was the outcome of her concentration.

Do not be afraid of work. The man who could eat well and sleep well, but who trembled all over when work was to be done, is no doubt well known to you. Work as hard as you can while you are young; you will never regret it. It will afford a healthy outlet for your energies and keep you from giving the devil a foothold he otherwise might secure. I hope I do not do you an injustice when I say that I fancy I have noticed a tendency in you to indulge in an exaggerated estimate of work. You spoke in several of your letters of being 'overdone,' of 'the toil and moil' of life, of its 'strain and worry,' of a 'certain feeling of exhaustion,' and of being 'jaded.' All these expressions may have just been so much padding to your letter, or may have seemed to you needful to the rhythm of your style, but they impressed me as being rather out of place in your case. If you had a few attacks of typhoid fever, or had been a martyr to fever and ague, or had been in the fashion and had had an operation for appendicitis, I could have understood it and should have sympathized with you; but seeing that you are in robust health, I could only put it down to a morbid state of mind and a distorted view of what real work was. Do not allow any quarter to such imaginings; be hard on yourself and lenient to others. The picture for all time is that furnished in the Book of Job, where we are told that the oxen were ploughing and the asses were feeding beside them. This is true in every age; mankind is divided into workers and feeders; but I should feel sorry if you were not numbered among the first class.

The distinguishing mark of the old school of missionaries was that they were hard workers. I need not mention names, but your memory will recall a mighty host. Men who have been much used by God in His service have almost, without exception, been diligent workers. It would be strange if it were otherwise,—the Almighty could scarcely put a premium on indolence. Dodo you may remember fought till he was weary, and his hand clave to his sword, and the Lord wrought

a great victory by him. Disabuse your mind of any idea that you are putting anybody under obligation by coming to the mission field, rather cultivate a sense of gratitude that you have been privileged to come, and in the strength of that thought do your best, and do it all the time. Milton spoke of one who

“Seemed for dignity composed and high exploits . . .
But to nobler deeds timorous and slothful.”

Let not this be said of us, but let us prove that we are touched to fine issues. In a book dealing with the Indian Civil Service I read the following, which we may take to heart: “The Indian school expects its men to be out and about on circuit within the area of their respective charges all the year round, without regard to climate, temperature, or physical ease.”

Order and method will enable you to get through much more work than you can do in a hugger mugger manner. At present you will probably be able to command regular hours; if so, it is so much to the good. To work in a muddle is to muddle away time and to do a thing badly, and also on the principle of 上行下效, to have others following your example. If you give yourself to itinerating in a given district, it is as well to have a plan, and so arrange as to secure good audiences. Some years ago two brethren started to do evangelistic work on the Sian Plain. They first visited every city, then every market town, ascertained the distances between these centres and found out on what days markets were held. They then made a map, on which they noted these things. This done, they regulated their work in such a way as to enable them to visit these centres where markets were held on market day, and so reached large numbers of people with the Gospel message and Christian literature who came to these centres from out-of-the-way villages. Had they gone hap-hazard to work they would have wasted time and strength and accomplished little or no good, and would have felt perhaps that they were spending their strength to no purpose. The same conditions may not prevail in your district, but the need of systematic and definite work is bound to be the same. No cast-iron rule will meet the case, but a wisely-ordered system with liberty of adjustment is of great value.

I was interested in some of the theories you propounded. They seemed to read well, and perhaps they would, if well

carried out, be of value. But I could not help thinking that while a theory may be in itself correct, its success depends on how it is carried out and on the character and ability of the man who seeks to give it a concrete form. Theories are often bubbles, which, like those that small boys blow with soap and water, look pretty, but burst almost as soon as blown. It may not be a bad thing to have a theory of work, but it is sure to be more or less modified in the rough school of practical service. Do not be fussy about theories; get to work and see what you can do. It is now more than twenty years since a young man came to this country full of zeal, fads, and theories in about equal proportions. Like "John P. Robinson, he said they didn't know everything down in Judee." He was a man of means, nervous and profoundly impressed with the conviction that things generally had deteriorated considerably since the days of the apostles. And there may be a measure of truth in this latter idea, but it did not occur to him that heroic deeds make an heroic age and that it needs apostles to make an apostolic age. He stayed some years and tried various experiments with indifferent success. He then went home and tried selling the 'War Cry' as a means of grace. This did not altogether fulfil his high ideals, so he returned to China once more. On this occasion he had the theory firmly rooted in his mind that nothing could be done of any value unless missionaries all ate rice and vegetables, lived in the country districts, and showed a sublime disregard for such mundane considerations as health and cleanliness. Full liberty was given to him to put his theory to the test, so he at once proceeded into the country, lived in a small hut, and took his vegetables and rice, but finally found it did not answer, and went back to the homeland. His theory might have been successful if he had been a different man; but he was reticent, shy, could not carry on a conversation with the Chinese, and his scholarly habits did not commend themselves to his rustic neighbours. Most men begin their missionary life with a theory of some kind, and he is a happy man who safely gets over seeing it go to pieces. The failure of an ideal is generally a staggering blow to faith.

Your references to your predecessor seemed to me to be not quite so full of the spirit of charity as they might have been. You evidently look on him as a Back Number, a veteran who lagged superfluous on the stage, one who had a good deal to learn.

It is scarcely to be expected that he could know quite so much as you. We are heirs of all the ages, and you have fallen heir to a good deal of added wisdom that he in the nature of things could not know, seeing he lived in what to you were prehistoric times. All the same he probably did his best, and nothing is lost by giving him credit for it. I knew him well; he was the Rev. I. Meenwell. He was a man with an optimistic tinge full of love, had the charity which hopeth all things, believeth all things. He had a ruling passion, and that was to win men to Christ and to carry the Gospel to those who had never heard it; he scorned to build on another man's foundation. Nothing could daunt him; the vital spark consumed his meagre frame. He opened your station at a good deal of cost. He was stoned, insulted by the officials, turned out, lived on boats, in inns or wherever he could find a resting place. He slept once with the city beggars in lieu of a better resting place, and finally managed to rent the half of a mud hut as a preliminary to renting a small house of his own. Your present house, with all its comforts, is the outcome of it; he planted the tree and you rest beneath its shade. You garner at your ease what he has sown beneath the burden of the hot day. He may not have been always wise from your point of view, but that is only what might be expected. He made it possible for you and others to live and do what you are doing in the way of work. The primeval curse was that every man should eat bread in the sweat of his own brow, but it is not an uncommon thing to find people who are more than willing to eat bread in the sweat of some one else's brow. So if we enter into another man's labours we may, in our own serene self-esteem, have an idea that we could have done much better. When boys play at cricket, it is amusing to watch them before they go in to bat. How they swing the willow and drive an imaginary ball far away beyond the boundaries; a cut for four is the normal thing. But many find that it is much easier to get a duck's egg than a century; an imaginary ball is one thing, the real article sent in by a swift skilful bowler is another. And the "I could and I would" spirit is easily acquired, and we fondly fancy that we could do anything if we did but put our powerful minds to it. We must not forget that others have made it possible for us to do what we now do in such improved style. The coral that enjoys the light and air is built on the labours of myriads of its fellows. It does not require many

brains or much information to be a successful pessimist. You must show your superiority to Meenwell, by superior results.

Again. It is not the easiest thing to succeed another man and carry on the work he inaugurated. Conditions change, times change, and what might have been most fitting at one season is not necessarily so always. At the same time great care is needed, lest in the desire for change, sudden would-be reforms are introduced which spell confusion and disaster. Far better to wait and see. Your notions of how things ought to be done may be crude. A wise legislator has to legislate according to the condition of those for whom he legislates. "For the hardness of your heart Moses wrote you this precept," said our Lord to the Jews, which, being interpreted, appears to mean that it was not ideal legislation, but that Moses had to deal with existing conditions and do the best he could with them. His ideal was a good distance beyond his legislation, but he had to defer the realization of it. So you, doubtless, have perfect ideals, but it will not be wise to try and realize them too hastily. 慢慢的 is not a bad rule in such cases. Violent remedies are almost sure to have violent endings. In a book dealing with the making of modern Egypt the author speaks of the difficulties the Indian officers had to contend with, who undertook to reorganize the whole system of drainage and irrigation. They were men of large experience in such matters in India, as the noble irrigation works in that land testify, but they were new to Egypt, and like wise men they carefully felt their way. In their report they say: "The old basin system was new to us English officers, and it was better to study it than to try and meddle with it." This is an excellent spirit in which to approach a new work, and I commend it to your mature consideration. A missionary of long experience in Indian work once complained bitterly to me that the fruits of years of experience in school work in a certain district were entirely swept away by a well-meaning but ignorant brother who, fresh from home, applied the latest educational fad he had learnt there to eastern conditions and life. "East is east and west is west." If the vessel seems to be half-foundered do not be in too great a hurry to abandon her; she may keep afloat for many a day. The late Dr. Gordon, of Boston, took charge of a Baptist Church in that city. He found it modelled on the Laodicean pattern—smug, self-satisfied, doing little or nothing for the salvation of men, rich and

increased with goods. Many men would have held up their hands in holy horror and gone farther afield in search of something more spiritual, but he, by dint of patient, tactful love, and scriptural teaching, raised it out of the slough into which it had fallen, till it was a leader in all good works, full of zeal for others, and abounding in those graces which adorn a church of Jesus Christ.

(To be continued).

The Two Tentative Wen-li Versions Compared.

BY REV. R. H. GRAVES, M.D., D.D.

I HAVE recently carefully compared Matthew and John in the Easy and the High Wên-li versions of the Conference Union Version and purpose doing the same for the epistolary portion when the High Wên-li version shall have been published. I am glad to see a general correspondence; in some cases the verses are identical. It is evident that both companies of translators have endeavored to carry out the instructions of the Conference.

The instructions to the Easy Wên-li company were as follows: "The Committee of Revisors in the Lower Classical Style shall avoid the use of words and expressions that belong properly to the Mandarin, and shall use the Classical connections, as also the Classical euphonic particles, and shall seek to give expression to the Thoughts of Scripture in the use of the most usual Classical characters and in the simplest Classical idiom, aiming at a style of rendering that may be understood by men of limited Classical culture." It was also understood that we should use the two-character expression (as 生命 for life, etc.) whenever desirable and clearer and should try to make a version which, as far as possible, would be understood when read. Dr. Blodget especially insisted on the latter point. I am sorry I have not the instructions to the High Wên-li Company by me.

There are two things which should be combined in an ideal version of the Scriptures. One is the rhythm and cadence and variety of expression which are pleasing to the ear of one who depends on hearing the book read publicly; the other is accuracy and faithfulness to the mind of the Spirit, which are

enjoyed by one who studies the Bible for himself. King James' version is an example of the first, while the modern revised versions are specimens of the latter. In our times, when almost every one can read and we seek for truth and reality and accuracy above all else, there is a demand for faithfulness even in minute points which bring out so much the deeper beauty of the Word of God. When the question of the public reading of the Bible, whether in King James' or the Revised Version, was discussed in an Episcopal Convention in America one speaker said: "What we need in the reading of the Bible is not *accuracy* but *devotion*." To many of us the idea that *devotion* consists in reverently listening to the Bible read *ore rotundo* from the pulpit rather than in conscientiously searching the Scriptures for ourselves does not commend itself. The great object of a translator should be, as far as possible, to combine the two desiderata. A difficult task! The practical question often is, Shall we sacrifice accuracy to style, or style to accuracy?

Judging from what I have read, if asked to express my opinion of the two versions under consideration, I should say the Easy Wên-li is the more accurate rendering, while the style of the High Wên-li would be more pleasing to the Chinese. However as compared with the "Delegates" it is far simpler and more faithful to the Greek. I may remark that I have in every passage also read the new Mandarin and would say that the Easy Wên is intermediate between it and the High Wên. Let me give some illustrations of the above opinion.

John i. 26, for ἐν ὕδατι 於 is more accurate than 以.

John ii. 18, John uses σημεῖα for "miracles" purposely and in consonance with the design of his book; 兆, "sign" represents this more nearly than 異蹟 "unusual traces."

John iv. 23, ζητεῖ is stronger than "wish."

John vi. 此耶穌 not clear; insert 乃, or it would be "this Jesus."

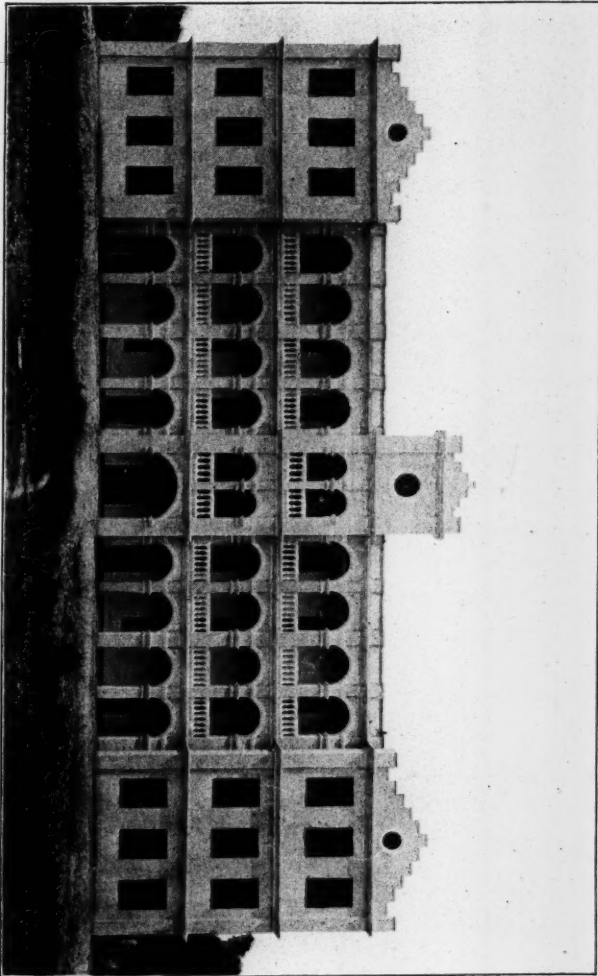
John vii. 23, insert 禮 for clearness, or it might be taken as verb "destroy."

John x. 42, 衆 might imply οἱ πολλοί instead of πολλοί simply.

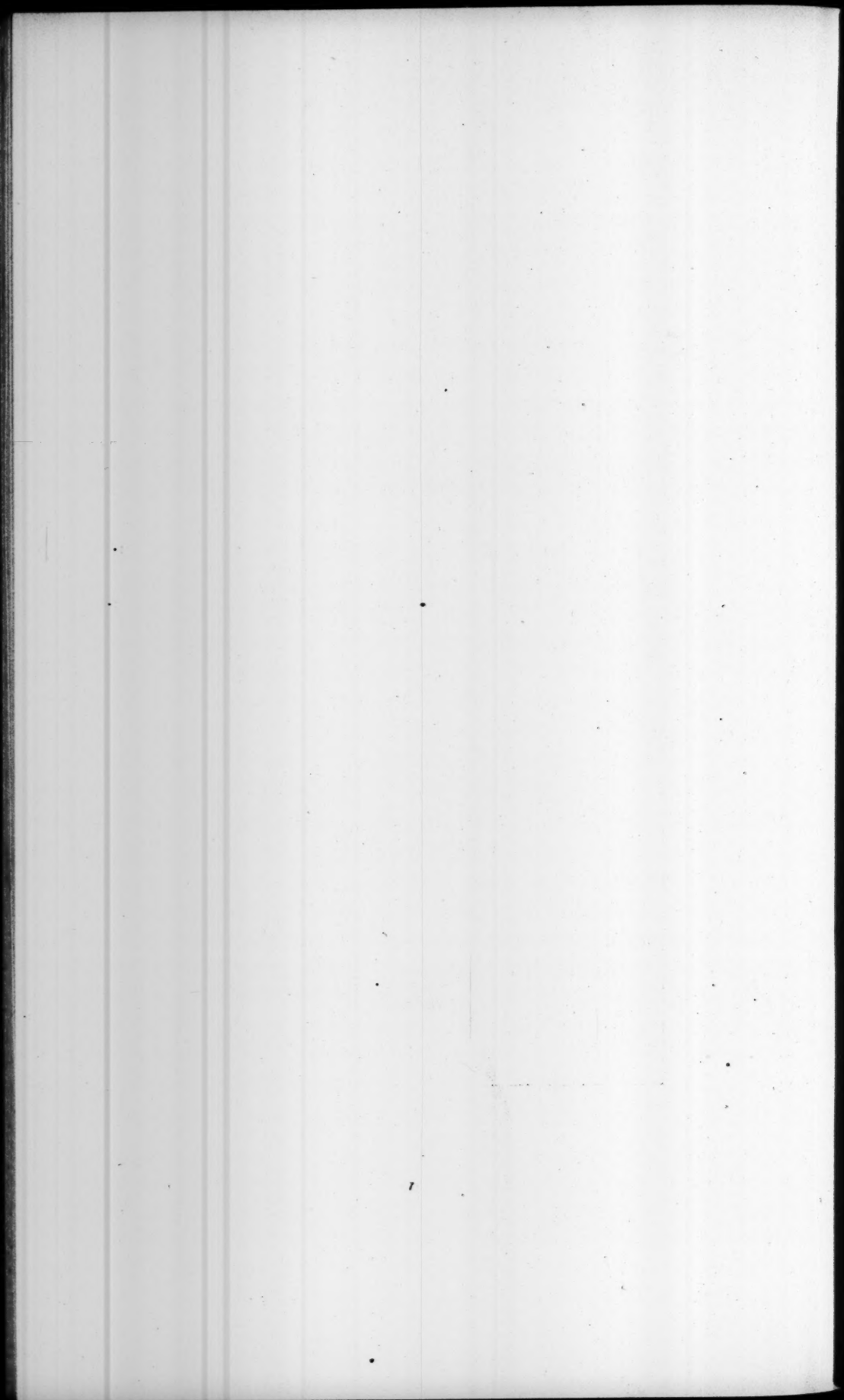
John xi. 12, 愈 High Wên and Mandarin better; 救 not clear.

John xi. 31, insert 之 in Easy Wên as High and Mandarin.

John xii. 13, 青 is the word used for palm fronds, though 按 will do.



RICHARD VARNUM NOYES MEMORIAL.
(See Editorial Comment.)



John xii. 47, 判 means the "decision," 鞠 like 審 is the "examination." κρίνω is "to decide."

John xiii. 21, *et passim*, 付 is a more accurate translation of παραδίδωμι than 賣. Thayer does not give "sell" as any of its meanings. The fact that the betrayal was for money does not alter the meaning of the word. Our English "betray" is from *tradere* "to hand over." I am only making the point of "accuracy." As both High Wên and Mandarin prefer 賣 I would yield for the sake of "harmony."

Mat. ix. 6, 地 is more accurate than 世 for γῆ. So Mandarin.

Mat. xiii. 21, Mandarin and Easy Wên both have 跌 (傾跌) for σκανδαλίζω; so *passim*, whereas High Wên has 厭棄, "reject."

Mat. xvi. 9, 10, High Wên makes no distinction between κόφινος and σπυρίς as Mandarin and Easy Wên do.

Mat. xxi. 12, *et passim*, no distinction is made between ἱερόν and ναός, the "enclosure" and the "sanctuary" (i.e., "holy place" and "holy of holies.")

Mat. xxvii. 8, both Mandarin and Easy Wên have 地, which suits the context better than 田.

These quotations will suffice to show my point that the Easy Wên is more accurate than the High Wên. We may compare them with King James and the Revised Version. In style the High Wên is better, but it is not so near the original in smaller points. One would suit better for general circulation to the heathen, and the other for reading to Christians and for study in Bible classes.

Educational Department.

REV. A. S. MANN, *Editor*.

Conducted in the interests of the "Educational Association of China."

Commencement Exercises.

ST. JOHN'S COLLEGE.

THE Commencement Exercises of St. John's College, which were held on February 1st, were memorable from the fact that for the first time the degree of B.A. was conferred, a class of four receiving this honor.

Two years ago the faculty and trustees of the College began to take steps toward the incorporation of the College in America, and upon investigation it was found best to do so under the laws of the District of Columbia. After the necessary legal preliminaries had been gone through this was done, and the College obtained incorporation a little more than a year ago. It was the first intention of the incorporators to use the word "College" in the legal title, as it was felt that the institution had as yet hardly outgrown its familiar title; but it was desired to obtain such a charter as would make it possible to confer degrees in theology and medicine; and it was found that as in accordance with the common American usage, these are considered as graduate and not as ordinary collegiate work, it would be necessary to obtain a university charter in order to confer them, so this was done, and the legal title of the institution now reads "St. John's University."

Previously to the incorporation the course of study had consisted of four years in the preparatory department and three years in the collegiate. This latter course was now lengthened to four years, and as students have to pass an examination in two years' English work before entering, the diploma represents ten years' work in English studies. Those students who were already enrolled in the collegiate department were allowed to complete their course and receive the usual diploma of the College, but four men, who had already taken this diploma, were desirous of going on with their studies, so a senior class was formed at once to study for the degree.

Of these four men, two—Y. Y. Tsu and T. Z. Koo—were theological students; the former having already completed his theological course and the latter still continuing his. H. Z. Kaung is a medical student, who expects to remain in the University two years longer and complete his course in medicine, and K. D. Tsang expects soon to go to America and continue his studies.

A class of fourteen was also graduated from the three-year course, of whom two will remain as theological students, two as workers in the College, two as candidates for the B. A. degree, and four as medical students. Two others will go abroad, and the other two begin work as teachers of English.

The medical department furnished four graduates, but these did not receive the degree of M. D., as that will be reserved for those who have not only completed the course of study,

but have had a year of hospital experience. One of these students will enter the medical department of the University of Pennsylvania next year on a scholarship which has been placed at the disposal of the faculty of St. John's.

The graduating exercises included papers by members of the graduating class, the presentation of the competition shield to B. Company, the winner of the drill, by Major T. E. Trueman, a speech by Mr. N. L. Nien, who was just leaving the College after serving for five years as instructor in the English department, and an address by H. E. Lü Hai-huan, of the Commission.

Foremost, however, in general interest was an address by Dr. A. H. Smith, who spoke incisively and vigorously and left a deep impression.*

"He said that China was not alone in the matter of change; all round the horizon, South Africa, North Africa, Egypt and Turkey, India, Asia and Japan, there was a great change. China was the keystone in an arch from the rising to the setting sun. At present in China there was only a small proportion of the people concerned in the change, and these were mostly of the student class, and those present were members of that class. They, therefore, had a great responsibility and also a very great privilege laid upon them. Shanghai was the commercial, industrial (they could not say political), but it was the intellectual capital of China, and therefore they had a great opportunity of influence in the great matters of China. Twenty years ago in China they would not have seen the sight they saw on the lawn that day; China had not then realized the importance of a sound body as well as a sound mind. They must have a sound mind and a sound body. The Chinese had always a fine class of mind, but not a fine class of body. Now they had become aware that they had a body and that they should make use of it and develop it. The Chinese mind was always bright, but in the new scholar they wanted breadth of mind and an active mind, such as had never been known before. There were two points he wished to put before them—they should have high ideals and alertness of mind. They should have large ideals, wide ideals. Then he came to a very important point; they must exercise great self-restraint. China's hope was in China's scholars, but dare he say it in such an assembly? China's danger was in China's scholars! The greatest danger to which China was exposed at the present day was from the scholars, who knew little and who thought they knew all and were quite capable and perfectly willing to take the whole universe on their own shoulders. They must learn to labour and to wait. China was the oldest country in the world, and he believed no country had done as she would do, but they must learn to wait. China needed educated men with consciences; men who would go forward in any position, not be put down and trodden upon; men who were willing to go into subordinate places and stay there until the country wanted them elsewhere."

* The report of Dr. Smith's speech is taken from the *N.-C. Daily News*.

ANGLO-CHINESE COLLEGE.

The closing exercises of the Anglo-Chinese College in Hongkew took place on January 31, and were marked by several items of great interest. The meeting was opened with prayer by Dr. Barton, Secretary of the American Board. Music formed an important element of the program: one selection being Chinese music rendered by the students, who had formed a native orchestra, and two selections being given on the piano by Miss Sz Vong-tsu. The addresses included two papers by the students: one being an English essay on "Young Chinese in this Generation," by Ing Zang-teh. Another was a Chinese essay on the topic "Political Progress depends upon Civilization;" although this was a written paper, yet the style was colloquial, so the audience was able to follow the argument.

The main feature of the program was an address by the Rev. A. H. Smith, D.D. As this was in Mandarin, however, it was not intelligible to one whose knowledge of Chinese is limited to the Shanghai dialect, so no report of it can be given here.

In conferring the certificates of graduation upon those who had successfully completed courses, whether in the collegiate, preparatory, or Chinese departments, the President, the Rev. J. W. Cline, spoke of the prosperity of the school during the preceding year, the increased attendance, and the way in which the school was nearly reaching a condition of self-support.

The exercises were closed with the benediction.

THE ANGLO-CHINESE SCHOOL.

The C. M. S. Anglo-Chinese School (Mr. W. A. H. Moule, head-master) held its annual Prize Distribution on January 30. At the present time there are 108 boys on the roll, an increase of eighteen from last year. A new Chinese instructor in English, a former member of the school, has been added to the staff. The head-master is about to start for England on a furlough, and hopes to bring out another foreign instructor to assist himself and Mr. Dobson in their work.

An excellent address was delivered by the Chairman of the meeting, Mr. F. S. A. Bourne.*

* From the *N.-C. Daily News*.

After referring to the wealth of moral instruction to be found in Chinese literature, Mr. Bourne emphasized the difference between intellectual acumen which enables men to understand moral precepts, and the moral force of character which enabled them to carry those precepts into practice. He referred to the typical Chinese fault represented by the expression, as applied to any desired end, "that's near enough," and urged a closer study of classic literature, whether Chinese or foreign, because literature which was rightly so named must belong to some great period of history, in which great deeds were done by great men actuated by great ideas, and thus the higher impulses of students were stirred."

MEDHURST COLLEGE.

The closing exercises at Medhurst College were attended by a numerous crowd of visitors, who taxed the seating capacity of the hall to the uttermost. The usual conferring of diplomas was gone through and the announcement made of the result of the last examinations. The Rev. H. W. L. Bevan, who is the headmaster of the College, announced that the school had already reached the limits of its accommodations for pupils, so that the attendance could not be increased in the future with the equipment as it is at present.

The special features of the program included a declamation of Mark Antony's oration from Julius Caesar, and also an address in Chinese by the Rev. E. Box, based upon Ruskin's "Seven Lamps of Architecture."

The World's Chinese Students' Journal.

ABOUT a year and a half ago some of the Chinese students who had returned from America and other foreign countries where they had been studying, organized the World's Chinese Students' Federation for purposes of mutual benefit and helpfulness. The undertaking came at an auspicious moment, as the interest in Western learning had already reached a high point around Shanghai, and there were many of the most progressive young men ready to join in such a movement.

The Federation, under the presidency of Mr. T. H. Lee, has prospered since its establishment. It now has club rooms on Burkill Road, where the members are accustomed to resort for social purposes and literary meetings, and they have held several notable public meetings, of which the principal was one held in Christmas week, 1906, at the Town Hall, Shanghai. At this a play entitled "China Ten Years Hence" was given,

for the double purpose of raising the social standing of the stage in China by showing that educated men might take part in a dramatic representation ; and secondly, to raise funds for the support of the work of the Federation.

But what we wish especially to call attention to here is the magazine which is now being issued by the Federation, "The World's Chinese Students' Journal."* This is a bi-monthly magazine, published in both Chinese and English, and containing about 84 pages of the former and 50 pages of the latter, with illustrations. So far three numbers have been issued, showing a continuous improvement and forming a paper of which its editors may well be proud.

The tone of the magazine is certainly of a kind to be gratifying to those who desire to see more cordial relationships between China and Western countries. A majority, perhaps, of the editors and writers are Christian, and though naturally the subjects treated of do not do more than graze the edge of religion, yet there is a frank acknowledgment of the advantages to be gained from intercourse with the West and the adoption of Western ideas, which show that the writers have the tone of a true cosmopolitanism. If such a sentiment pervaded the empire China would both secure what she most wishes—recognition of equality and the recovery of extra-territoriality—and there would no longer be any grounds of complaint against her by Western powers. If there is to-day springing up in China a scholar class which can hold such views, may not the day be in sight when these men shall rise to power and the questions which now agitate us be laid to rest ?

The Table of contents will show readily the nature of the magazine. It is as follows :—

FRONTISPIECE—THE SUCCESSFUL FOREIGN EDUCATED CHINESE.

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|--|---|
| (1.) Editorial Comments. | (7.) Our Countrymen in Australia (By NORMAN LOW). |
| (2.) Educational Comments (By T. Z. TYAU). | (8.) A Sketch of Putu (By L. N. CHANG). |
| (3.) As we see Ourselves (By Y. M. KING). | (9.) Chi Nien-tung's Voyage to Shanghai, Part II (By Z. U. KWAK). |
| (4.) Prominent Foreign Educated Chinese (Concluded) (By T. C. KUNG). | (10.) Friendship (By X. Y. Z.). |
| (5.) Memoirs of a Memorable Banquet (By F. K. TSAO). | (11.) Notes and News. |
| (6.) The Anti-foreign Feeling (By N. L. NIEN). | (12.) Reviews. |

Of these articles first place must by all odds be given to Dr. (Miss) King Ya-mei's essay, entitled "As We See Ourselves." This is a most interesting bit of work, and would do credit to the pages of any American magazine. It is a study of Chinese

* Published at E 562 Burkill Road, Shanghai. Subscription, \$2.50 Mex. a year.

character from the inside. We foreigners do a good deal of analyzing of the Chinese character, but it is only rarely that we can get one of our friends of the country to assist us in the analysis. What the author says on this seems to be decidedly true: "As a people we are not much given to that process which I think Spencer, if my recollection is correct, has compared to a monkey sitting before a fire, burning the tip of his tail, and objectively analyzing the subjective sensations arising therefrom. I do not claim to have any special gifts in this direction, being thoroughly Chinese in temperament, much more given to feeling than to stopping to analyze what is felt."

When, accordingly, we are treated to the luxury of an introspective study of Chinese nature we can well afford to read it carefully and thoughtfully.

The central thought of the installment of the essay given here is, as the author puts it: "Let us recognize that we are of an emotional nature, excitable by temperament, but have chosen as an ideal a high standard of self-control. That this self-control is a cultivated article is seen in the repeated statement that only those, who are learned either in books or experience, possess it."

Chinese stolidity and impassiveness are very properly attributed to the fact, not that the Chinese possess no "nerves" but that their nervous systems are strong and healthy and perform their work as they ought. What Dr. King says on this subject, although one of the commonplaces of medicine, is so well put that it is worth quoting:

Physiologists are agreed that in a state of health the individual is not too easily disturbed. Only in the abnormal do the impressions, that ordinarily pass without notice, force themselves on the consciousness. When the general health has been impaired and there is a lack of the controlling influence, the individual is at the mercy of any chance impressions that may strike him, producing a disproportionate reaction, which is termed nervous irritation,—not a sign of high nerve power, but of weakness. A common example is seen in cases of recovery from severe illness; the irritability of the convalescent is known to be but a passing phase of weakness, which, when health is restored, will result in indifference to the same small things that occasion so much present distress.

What may be considered a normal standard varies greatly according to the individual conception. However, no one with any degree of experience has not sighed over cases of fretful neurasthenics, who, fondly cherishing their nerves as a sign that they are made of finer clay than ordinary mortals, really need the influence of hard, steady, inexorable work, not excitement, to compel them to get up and do, in order to learn that "nerves," if not regarded too much, will cease to obtrude themselves on the attention.

Just as Dr. King pleads with the West to reverse its belief that the Chinese are unemotional and unfeeling, so she is ready to give up all claim to those virtues which we generally allow the race to possess. "As a nation," she says, "I do not think we really deserve to be thought either industrious or economical."

This admission is more surprising than the previous claim, and although the author does cite some strong points in order to

establish her criticism, yet one is hardly disposed to agree with her in her unfavorable estimate. China has its drones, doubtless, but if for no other cause, the difficulties of existence here would perforce drive the people to these virtues.

We have no more space to quote from this excellent paper, much as we should like to do so, and we can only advise our readers to include it in their study of Chinese characteristics.

Educational Association Triennial Records.

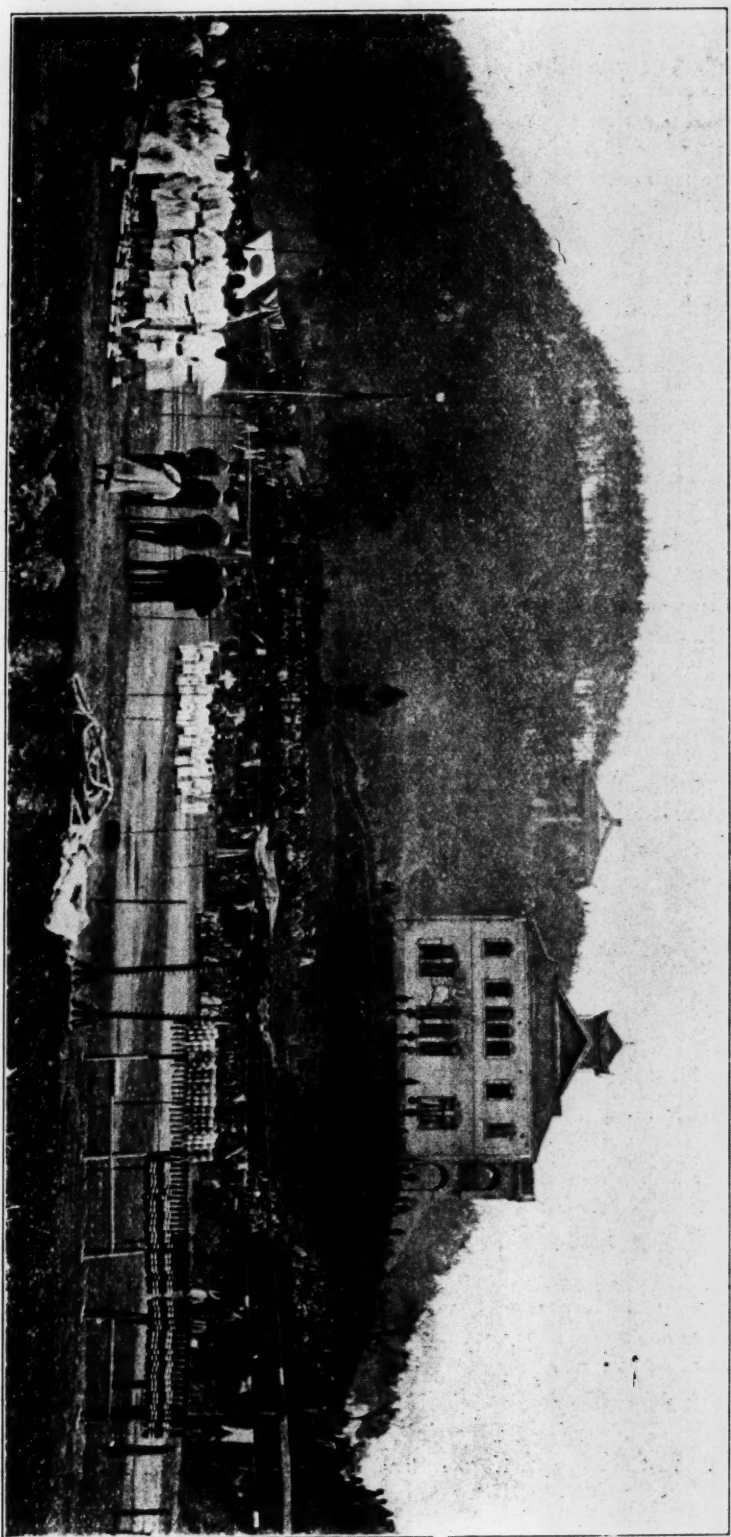
“THE Records of the Fifth Triennial Meeting of the Educational Association of China” have just been published and are on sale at the Presbyterian Mission Press, Shanghai. Price, \$1.50 to members of the Educational Association, \$2.00 to others.

Just at the moment of going to press we have received this substantial and much desired volume. It contains a full and complete record of all the transactions of the last triennial meeting of the Educational Association; so full in fact that one can get the full benefit of all the papers and discussions of that gathering by perusing its pages.

The book contains of course the usual information in regard to the society—its membership, officers and constitution—also the minutes of debates in the business meetings of the society. But what is of far more value than these, it reprints the papers presented to the meeting for consideration. These include the reports of officers and of the standing committees and all the addresses, papers and discussions heard during the sessions.

Of these, taken as a whole, undoubtedly the most valuable to be presented in this way are the reports of the sectional meetings. Nearly one-half of the book, 170 pp., is taken up with these. These meetings were naturally attended by only a small proportion of the delegates, and often, too, a conflict of meetings prevented one from hearing a discussion of a topic in which one was greatly interested. Moreover, these papers, because they enter deeply, and in many cases technically, into special topics, are the ones that above all will repay close and careful study. In them are to be found the practical suggestions derived from the experience of the men of highest standing among us, which we can carry directly into our school work.

On account of the lack of time we reserve till next month a special discussion of the particular features of this book, but we hope to take up some of them then. The volume in its form and get-up is very commendable. It is published in boards,



FIELD DAY AT THE F. F. M. A. CHINESE HIGH SCHOOL, CHUNGKING.

(See Editorial Comment.)



with a handsomely printed leather back that makes it a worthy addition to one's library. The full table of contents makes the information of the book readily accessible, and the printing and paper are similar to that found in the *RECORDER*.

It is most warmly to be hoped that this book will command a good sale. In preparation for the discussions of the Centenary Conference one should be familiar with its pages, and as a reference book for those who wish to speak or write in the future on problems connected with educational work it will be invaluable.

Correspondence.

DEPUTATION FROM KESWICK.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Many of your readers will be pleased to know that the Keswick Mission Council purposes to send a deputation to China this year.

The two gentlemen appointed are: Rev. F. S. Webster, M.A., Rector of All Souls, Langham Place, London, W., and Mr. Walter B. Sloan, Secretary of the China Inland Mission.

The following dates have been arranged with the Committees of the four Conventions, viz.:—

Petaiho, July 14th to 21st.

Kuling, July 28th to August 4th.

Mohkanshan, August 11th to 18th.

Kuliang, August 25th to September 1st.

Prayer is desired, that at each of the sanatoria, God may bestow much blessing.

Yours faithfully,

JOSEPH T. ADAMS.

For the Kuling Committee.

AGE WHEN ENTERING CHURCH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I see that you are asking for statistics of the ages at which people entered the church.

Sorry the register of our "Mother" church is not complete. I am trying to rectify the omissions.

Meanwhile I send you the report of our branch church at Fukiang Hsien, 120 *li* west of here.

They are as follows:—

| | | | | | |
|-----------|-----|-----|-----|-----|-----|
| Under 20. | 30. | 40. | 50. | 60. | 70. |
| 3 | 4 | 6 | 4 | 10 | 5 |

Trust this may be help to you.

I am,

Yours very truly,

D. A. GORDON HARDING.

Chinchow, Kansuh.

POPE'S ESSAY ON MAN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Our good friend, Mr. Sadler, who suggested the translation of the above in your last number will be glad to know that this most excellent book was translated some years ago, and is on sale at the C. L. S., Shanghai.

It is well known that the progress of mankind is in proportion to the new ideas adopted by them. Our aim has been to translate the best books known on the chief forces making for the good of man. Those who

will take the trouble to look through our catalogue will find that we are doing that to the best of our ability, and the result is far in advance of the popular current literature published in China. This the intelligent will make note of.

TIMOTHY RICHARD.

A CLEAN NEWSPAPER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your recent reference to the *Nan Fang Pao* leads me to express an opinion for some time past growing in my mind. I think it is about time for the missionary body in China to ask for a news medium different from anything now attainable. Here is what I mean. An educated Chinese gentleman may come into your office any day and ask to see the newspaper. You hand him the *N.-C. Herald*, *Mercury*, or what not. He hunts out the news—good, bad or indifferent. But one thing cannot possibly escape him. XXX Brand Scotch Blend Whiskey is the one thing lacking to make his cup of bliss run over, and Egyptian Mummy Cigarettes are the choicest gift of God to suffering mortals, or something similar to this. Did you ever look through your daily or weekly Shanghai paper to estimate how much of its contents is directly, even violently, antagonistic to our efforts? Should we have such papers about our premises if possible to avoid it? I do not wish to give offence to the gentlemen who devote their lives to gathering and publishing the news for us in China. We owe them a great debt of gratitude and should co-operate with them

so far as possible. But the principle on which their business is conducted is simple supply of ready demand. They publish what their public wish to read. But might not the wish of the most numerous element of the foreign community clearly expressed to have certain matter omitted, meet with a candid consideration and possibly a favorable response? I should like to be able to get a paper clean of liquor, cigarette, patent medicine and gambling advertisements, while giving a fuller *résumé* of the current news than is contained in the one nearly clean news periodical published in English in Shanghai.

As to Chinese periodicals. The editorials about matters of vital interest fall on people here like water on to a duck's back; but men will come to you in a steady string to ask about vile nostrums for viler diseases, lottery tickets, liquors and hair oils which they saw advertised in a Shanghai paper. It is all well enough to read, so far as time and ability allow, the opinions current in the Chinese papers; but what we want is a good weekly newspaper which we can put into the hand of any man without hesitation. I wish Mr. Cornaby or some one else could take the time to make the 大同報 what it ought to be. What more can be expected than he is now doing of a man who, as Mr. Cornaby wrote me, has to fill 36,000 character spaces with his own pen outside of office hours every month—1,200 characters per day Sundays and all!

There is a big opening in China for a first class Chinese weekly newspaper, full and reliable both in news and advertisements, a want which cannot be supplied by any church news-

paper of which I know. And I should be glad to see such a paper issued under distinctly Christian control. May we not hope for it?

Yours sincerely,

D. W. CROFTS.

Chenyuan via Yochow.

THE I. P. T. C. ASSOCIATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you kindly permit me through the columns of the RECORDER to call attention to the work of "The International Postal Telegraph Christian Association?" Some thirty odd years ago an invalid lady living at Kingston-on-Thames, near London, became interested in a postman, and was eventually the means of his conversion. He at once became anxious for the salvation of those amongst whom he worked, and through conversation with him the lady—Miss Hodgkin—was led to see the need of Christian work amongst the Post and Telegraph employees and to give herself to God for that work. At the first prayer meeting, when only four came together, a postman prayed that the work might spread to "many countries," and in a way perhaps unthought of by him it has passed from land to land. From this small beginning it has grown until there are now branches in almost all the many departments of the G. P. O., London, and in most of the large towns and cities of Great Britain. Other friends became interested and gave themselves to the work. It has been the writer's privilege during the last few months to visit many of these branches, and

it has been a great delight to speak to many earnest Christians whose work-a-day lives are spent in the place of communications. At one time the meeting was in the Comptroller's room of the Returned Letter Office, kindly lent for the occasion, at another it was in the large room of the Parcels Post Department, the audience sitting on the baskets and boxes used in conveying the parcels, and again in a room hired or borrowed close by. But in every place there was the same earnest desire for the blessing and salvation of others in the service.

The work has now spread to Germany, Holland, France, Belgium, Switzerland, Sweden, Italy, India, South America, South Africa, Japan, etc. To some countries travelling evangelists have been sent. In South America about 12,000 copies of a Spanish Gospel Paper are circulated amongst the Post-offices of Argentine, Chili, Peru, Bolivia, Paraguay, and Uruguay. In India there are one English and four vernacular papers in circulation, and South Africa, too, has its Gospel Messenger.

During the last few years the Post and Telegraph Officials in Great Britain have taken a great interest in their Chinese colleagues, and much prayer has gone up for guidance and blessing. Through the efforts of the Rev. G. H. Bondfield, of the B. and F. B. S. (whose kind and efficient help has been greatly appreciated), about 1,000 Bibles and Testaments have been sent to as many Chinese Post-offices, and several circular letters with other Christian literature have been distributed. Many Chinese Post-officials have written letters of thanks and enquiry, and these hundreds of letters at least indi-

cate an open door for further effort. Seeing this the home Association has asked the writer to return to China to extend the work. As far as I can see at present my time will be largely occupied by correspondence and visiting. I shall always work in close sympathy, and, as far as possible, co-operation with fellow-missionaries of all Societies and in turn I ask for their interest and prayers. If any of your readers know any Post or Telegraph employees, I shall be glad if they will tell them of this Association and ask them to write to me. We want to help lead these thousands of men to Christ, and if converted to God, what a help they will be in spreading the Gospel. Experience in other lands shows that such men will respond more readily to one working specially amongst them. As far as funds permit I shall be glad to supply any Post or Telegraph employee with a copy of the Word of God, on a promise to read it, if they will write to me. To anyone subscribing from fifty cents per annum I shall be pleased to send a copy of the organ of the Association—*The Quarterly Mail*—giving accounts of the work in many lands, and we look forward to the time when a Chinese Postal Telegraph Magazine will also be published.

Commending this new effort in the great task of winning China for Christ to the kindly sympathy of your readers,

I remain,

Yours in the service of
the coming King,

JAMES A. HEAL.

C/o China Inland Mission,
Shanghai.

WHAT SHALL WE CALL OUR-
SELVES?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Having noticed some correspondence on the subject of the best name for the Christian Church in Chinese, and never having seen a suggestion for "Shang Ti Kiao" 上帝教 (the Church of God), the common biblical designation, I have been wondering whether that name has been struck from the list for any special reason, or whether it has been simply overlooked. The Church of God is a common expression in the New Testament, the Church of JESUS is never used, and but once do we get the expression "The Churches of Christ," never as far as I remember "The Church of Christ;" and "Shang Ti tih kiao huei" 上帝的教會 is the Chinese translation for what in the English Bible is translated "the Church of God."

Reference has been made to the Church of Rome, and it seems to me a foolish fear of them is likely to drive us into the error of adopting a name, simply because it distinguishes us from them. They have consistently retained the Bible nomenclature and called themselves "T'ien Chu Kiao" 天主教 (Church of Heavenly Lord), and it seems to me are right from a translation point of view in so doing. But are we right in allowing to this unbiblical Church the biblical name when that biblical name may be adopted by us without fear of any real confusion, all owing to the term question? For since it now seems within the range of probability that one name may soon be used by all Protestant Churches to denote the Supreme Being, why should

we not also be consistent and call ourselves by our Bible name? This would not prohibit the use of "Ki-Tuh Kiao" 基督教 or "Je-Su Kiao" 耶穌教 in the least in current literature or language, if wished to be used. Moreover, are not "Ki-Tuh Kiao" 基督教 and "Je-Su Kiao" 耶穌教 names in English-speaking places at least, and to some extent in China also, for *sections* of the Church? But as far as I know, no section of the Church claims to itself the distinctive title of "The Church of God." In the suggestion to name the Church only after the Second Person of the Holy Trinity, do we not lay ourselves open to the charge that by our very name we show that we honour the Son at the expense of the Father and the Holy Spirit? In other words the name of the Second Person seems exclusive, while that of the Godhead is inclusive. Let me say to prevent misunderstanding I honour the Person and Name of Jesus Christ co-equally with the Father and the Holy Spirit, and it is not from any other motive than those expressed herein that the above is suggested.

Further, there have been one or two suggestions for a word to go with "kiao" 教, and though it seems to me this is not *absolutely* necessary, yet there is a word which does appeal to me even more strongly than "Sheng" 聖 or "Cheng" 正 or "Chen" 真 or any other term that I have hitherto seen suggested. This, too, is a biblical word, and is used in connection with the Church in I. Pet. v. 13. To me the word "kiao" 教 has never seemed to happily hit off the thought of the word for Church used in the original (ecclesia, called out), and in thinking over

the matter the word constantly used for what is translated in the English Bible, chosen, picked out, elect, 選 *stien*, and constantly used in this sense with *kien* (süen) 揀選 seems to be a fitting one, inasmuch as added to "kiao" 教 it gives a meaning to that word nearer to the original and shows that the Church so designated is God's specially chosen out body of people receiving His instruction, or God's specially *chosen* out Church, and so distinguishes it "*par excellence*" from all other Churches. The title would then be 上帝選教 (Shang Ti Süen Kiao) than which there can be no more lofty or exalted title, for what God chooses for Himself is Holy, and is not Holiness God's highest attribute?

In I. Pet. v. 13 the present Mandarin Revision Committee in their tentative version, so kindly sent to us all, have slightly altered the present rendering, but they still keep "stien" 選 and "kiao huei" 教會, though "kiao huei" is not actually in the original; and the passage is translated in R.V. English "She that is elect," thus showing that if we could put "*she* that is elect" into understandable Chinese in this passage, it would be a more correct translation than the present, but we can't, and the best way therefore is to use the two words, thus showing how closely in the original the two words which we translate "Church" and "chosen" are connected. This only by the way.

Moreover, this word "süen" 選 is a comprehensive one, for it includes Cheng 正, Sheng 聖, Chen 真 and other suggested words, inasmuch as "God being God could not make choice of a Church which did not contain these elements of Uprightness, Holiness,

and Truth which these words are meant to suggest in their fulness." Again, this name has nothing foreign in it; it is indigenous, so to speak, and as such is much more acceptable, and since the Christian literature which is flooding the land is forming a public opinion and giving fresh ideas to the language, the idea expressed in such literature will soon become the common interpretation of such name.

Therefore to me 上帝選教 (Shang Ti Suen Kiao) seems to

be a most appropriate name, being 1st Scriptural, 2nd Correct, 3rd Comprehensive, 4th Indigenous. I send these few thoughts, Mr. Editor, trusting they may help to a thorough discussion before any final decision is arrived at, with no idea of professing to know what the best name really is, but simply commending them for prayerful consideration.

Yours faithfully,

C. B. B.

Our Book Table.

Lessons in the Shanghai Dialect. *By the Rev. F. L. Hawks Pott, D.D. Presbyterian Mission Press. 107 pp. 4to. \$2 50.

It is quite sentimental and all very fine to talk about the "good old days," but when we see such helps as the missionaries now have in the pursuit of their studies of the Chinese language, and remember what used to be—or rather, what were not—we could almost wish to begin over again, just for the sake of being able to avail ourselves of the many aids which are now to be had. Among the latest is Dr. Hawks Pott's *Shanghai Lessons*—only a dialect, to be sure, but reaching several millions of people. Dr. Pott has availed himself of his experience in pedagogy and his familiarity with the local dialect to prepare a book of thirty Lessons, admirably wrought out and well printed, giving Notes, Vocabularies, and Exercises to be done into Chinese from English and *vice versa*, giving both the Romanized and the character, and all so systematically arranged as

greatly to enhance the pleasure and minimise the difficulties of the study of the Shanghai dialect.

F.

School Algebra. 代數學教科書上冊. By Rev. W. S. Moule, B.A. Shanghai, 1906.

We are glad to see this most useful little elementary work, the first half of the well-known English text-book, Todhunter's *Algebra for Beginners*. A work which for over forty years has kept a front place among English school books was well worth introducing to Chinese schools. The translator has kindly altered a good many examples, not wishing to worry the Chinese school-boy with pounds, shillings, and pence, or sadden him with the pints of beer x men can drink, but otherwise the book is much as we remember it.

Mr. Moule has chosen to use italic letters for symbols, with Arabic numerals, in accordance with the custom of most other lands, and we think this is bound

to obtain in China also. A further improvement, as we think, is in printing all in horizontal lines. In printing vertical lines the signs for minus, division and equality have to be printed horizontally, while brackets and the signs for root, greater than, less than, appear turned through a right angle. We are glad the innovation has been introduced and feel sure the Chinese will take kindly to it.

There are some places where the Chinese may be improved in a second edition. For rowing a boat 趁船 is strange if meant for a translation, and certainly 今有二輛火車同自總局開車一先一後先開之火車於晌午十二點鐘開車.....後開之火車於午後一點鐘開車 requires recasting.

It is a pity that with the exception of 上册 on the cover there is no indication or promise of a second volume. This work, covering equations of the first degree only, will easily be worked through, and the continuation should be ready when it is wanted which we hope and believe will be soon.

S. C.

Hospital Dialogue in Shanghai Thoo-bak, by W. H. Jefferys, A.M., M.D. Presbyterian Mission Press. Price \$1.00.

This little book of some sixty pages of common and necessary sentences for use in hospitals and dispensaries, written in English, colloquial character and Shanghai Romanized, is a decided addition to the list of books helpful to those working among the Chinese in Shanghai or its vicinity. The number of those who can avail themselves of it will necessarily be limited to a few, but to those few it will prove an invaluable help. There must have been

many who, when starting medical work in Shanghai, would willingly have paid a large price for such a handbook of medical phrases, and now one who has felt that need has taken the time and trouble to collect some useful expressions in an attractive and convenient form.

A very few of the sentences were not entirely clear to those Chinese upon whom we experimented, but the mass of them are those that we hear every day. It seems that the list of common diseases might profitably have been lengthened, as small-pox and dysentery, for instance, seem too important to be omitted. However the blank pages give plenty of room for each to make his own additions, and these points of criticism hardly deserve mention.

In regard to the printing an undue prominence is given to the exclamation point, as almost everything not a direct question ends with this mark of punctuation. There are also a number of mistakes or inconsistencies in the Romanization, and though tone marks are a distinct advantage, they should be placed with more care, as more than once the same word appears in different places with three different tones.

But these minor defects do not detract from the value of the book, which is one that no one doing any kind of medical work and using the Shanghai dialect can afford to be without.

A. M. M.

The East of Asia. Vol. V. No. 3. September, 1906. Shanghai, North-China Herald Office.

It is with real regret that we read in the slip inserted in this number of the *East of Asia* that the next issue will be the final one. The journal has a field of

its own, and many who had not been interested in things Chinese were led to have a warm and intelligent appreciation of many matters through the efforts of old and new writers in this magazine; the matter being presented in the best style of illustrated typography. The copy before us is a good illustration of the range of subjects which have occupied the attention of writers for, and readers of, the *East of Asia*. Literature plays a strong part. We find represented, Chinese novels, in the continuation of Chao Chuin, by R. A. Haden; Chinese Poetry, in the third installment of Gems of Chinese Poetry, by the Chinese Hermit, which show how interested the Celestials are in matters beautiful, even a rain-swept lake presenting charms of its own; and other tracks, beaten and unbeaten, in Studies in Chinese Dreamlore, by Franklin Ohlinger, and the Trial of the Stone Lion, by Ardsheal, not forgetting the continuation of Chinese Gardens of Unnatural History, by Isaac Taylor Headland. In this last named article, in a happy style peculiarly his own, the author explains the accompanying grotesque pictures which show that the Chinese possess imaginations for which few of us are apt to give them credit. The supplementary limbs might be welcomed by some of our busy, bustling, preoccupied Westerners. In the homelands, where there are no coolies, the man who carries a bundle under the left arm and holds up his umbrella with the right hand, would crave a supplementary arm, such as we see before us, to take off his hat to a lady friend. Travel has always had a place in this magazine, and in the number under review we have a

further instalment of Mr. Bondfield's visit to Kalgan and a trip into Mongolia. Inhumanity in its blackest form has full treatment in C. Bone's article on Chinese prisons and treatment of prisoners. He refers to the awful punishments which were meted out in the Chinese Golden Age and shows what deplorable barbarism still continues. There are indications that a new era is approaching, and we gladly note the fact that the local native papers of Canton published a series of articles describing the terrible cruelty to which prisoners, both uncondemned and condemned, were subjected at the hands of subordinate officials, and at the same time pointed out that steps were to be taken to mitigate the misery and lessen the abuses to which all kinds of prisoners were exposed. That this was a mere local sporadic effort which will accomplish little, remains to be seen.

Further interesting articles are: My feelings upon seeing a battle of ants, and the most welcome third of John Macgowan's series of sketches, Lights and Shadows of Chinese Life, giving graphic descriptions of river life in China.

G. M.

REVIEWS BY A. H. S.

The Mohammedan World of To-day. Being papers read at the First Missionary Conference on Behalf of the Mohammedan World, held at Cairo, April 4th-9th, 1906. Edited by S. M. Zweimer, F.R.G.S.; E. M. Wherry, D.D.; Jas. L. Barton, D.D. Revells, 1906. P. 302.

This volume contains XIX chapters, mostly written by experts, in which Islam is examined in its actual phases as it appears in Egypt, West Africa, Turkey (by a writer who calls himself 'Anatolicus'),

Syria and Palestine, Arabia, Persia, Baluchistan, North India, South India, New Islam in India, Sumatra, Java, Bokhara and Chinese Turkestan and China; the latter by Rev. Gilbert Walshe, who mentions on the concluding page the discreditable fact that nothing on any considerable scale has ever been attempted for Mohammedans in China. Mr. Robert Speer contributes a brief chapter with suggestions on how to arouse the church at home to the needs of Islam. The two final chapters are statistical and comparative surveys of Islam in Africa and in Asia, with (conjectural) totals for the world. It is certainly time that the Christian church awaked to its duty to this great and difficult work, but it is hard to justify the apparently wild estimate of "thirty million" Mohammedans for China, which has hitherto been quite content with two-thirds that number. The aggregate guess (it can be nothing more) for the entire world is 232,966,170.

The Missionary and His Critics. By Rev. James L. Barton, D.D. Revells, 1906. Pp. 235.

This is a book by the Foreign Secretary of the American Board, dealing in X chapters with "the Missionary" in his relation to Merchants, Native Religions, the Tourist, the Journalist and Author, Foreign Residents, His Government and Local Officials, with concluding essays on his Character and Ability, Luxurious Living, and Missionary Achievements. Each chapter is followed by several pages of opinions in regard to missions and missionaries, cited from a great variety of sources, the com-

bined weight of which ought to be enough to silence any ordinary critic but for the fact that he has never heard of these testimonies and probably never will hear of them. The citations are all indexed by countries as well as by names where, under China, we find: "Chang, Li Hung, China's greatest statesman!" Dr. Barton's little volume is a distinct contribution to a subject of which the world is likely in the near future to hear very much more than in the remote past.

The Meaning of the Cross. A Contribution to Missionary Apologetics. By Henry C. Mabie, D.D., Corresponding Secretary of the American Baptist Missionary Union. Revells, 1906. Pp. 259.

This is an effort to restate the Biblical doctrine of the Atonement in view of recent discussions in Great Britain and Germany, ending with chapters on the Redemption of the Body, the Missionary Energy of the Cross, and the Christ of the Cross the Desire of all Nations. Dr. Mabie's book is a fresh reminder that a belief in the power of the Cross is a prerequisite to successful missionary work. A good many years ago, as may be remembered, a non-evangelical branch of the Christian church in America began to send missionaries to Japan and India; one to each. The former went into business and the latter joined one of the Somaj bodies, with which India abounds. Dr. A. T. Pierson swiftly noticed this circumstance and remarked (in the *Missionary Review of the World*) that "orthodox" Christians had been carrying on missions for nearly a century, "which the Egyptians assaying to do were drowned."

The Hope of Immortality. Our Reasons for it. The Ingersoll Lecture for 1906. By Charles Fletcher Dole. N. Y.: Thos. Y. Crowell. Pp. 61.

Mr. Dole's is a genial and a poetic nature, and he is ready if not to believe, at least to hope, for a number of considerations suggested or hinted at, that immortality is probably a *bona fide* reality. His remark (p. 17) that "the idea of immortality is an assertion of the indestructible worth of the values that characterize humanity at its best" we are at present pondering with a view to its reproduction in limpid Chinese, but in this we have thus far not attained to our ideal.

ACKNOWLEDGMENTS.

"Ways that are Dark." Some Chapters on Chinese Etiquette and Social Procedure. By W. Gilbert Walshe, M.A. Kelly and Walshe, Ltd.

We hope to print a review of this book in our next issue.

Physiology and Hygiene. Ritchie. Philippine Educational Series. World Book Company, New York and Manila. A brief but solid text-book in Physiology. The Lessons in Hygiene are practical and related to every-day life. Well illustrated. Pp. 221.

The One Hundred and Eleventh Report of the London Missionary Society, 1906. Pp. 375 and clxx.

China and the Gospel. Being an Illustrated Report of The China Inland Mission for 1906. Price, cloth, 1/6 nett; paper 1/.

Intoxicants and Opium in All Lands and Times. By Dr. and Mrs. Wilbur F. Crafts and Mary

and Margaret W. Leitch. Revised Ninth Edition. International Reform Bureau, Washington, D. C.

Atlas of Physical Geography. Atlas of Popular Astronomy. Translated from originals by W. and A. K. Johnston, by the Translating Department of the Shansi University. Beautifully bound and illustrated. On foreign paper. Price \$3.50 each. We hope to give a fuller notice in next issue of the RECORDER.

We have received from Hong-kong Daily Press Office a copy of the Directory of Protestant Missionaries in China, Japan and Korea, corrected, so far as possible, up to the end of 1906. The different Missions are first given, showing the members in each, and this is followed by an alphabetical list of the whole, giving their Mission, Postal address, etc.

When we realize that there are some eighty Societies working in China, with 3,832 missionaries, men and women, we can form some comprehension of the labor involved in a work of this kind. It is a book that every missionary wants at some time, and then perhaps wants it badly.

For sale at the Presbyterian Mission Press. Price 60 cents.

Macmillan & Co.'s Books.

Selections from Tennyson. Tiresias and other Poems. With introduction and notes by F. J. Rowe, M.A., and W. T. Webb, M.A., late Professors of English Literature. Presidency College, Calcutta. Price 2/6.

Siepmann's Primary French Series. Le Petit Ravageot, Tire des Contes Du Petit Chateau, par Jean Mace. Adapted and edited by F. W. Wilson, Ph.D. (Leipzig). Assistant Master at Clifton College. Price 1/-

A Health Reader. By C. E. Shelly, M.A., M.D., M.R.C.P., Consulting Medical Officer, Haileybury College, and E. Stenhouse, B. Sc., Associate of the Royal College of Science. Book I. Price 1/-

First Latin Book. By W. H. S. Jones, M.A., Perse School, Cambridge. Price 1/6.

Suggesting the method to be employed rather than a rigid series of exercises provided. In the "reformed" method.

Modern Commercial Arithmetic. Part I. Elementary Stage. By George H. Douglas, M.A., Hooper & Graham Series. St. Andrew's and Cambridge, etc. etc. Price 1/6.

Die Ahnen. Part I. *Ingo*. By Gustav Freytag. Adapted and edited by Otto Siepmann. Text Notes, *Viva-voce* drill, Passages for translation in German, and Sound-shifting. Price 3/6.

Early Chinese History. Are The Chinese Classics Forged? By Herbert J. Allen, F.R.G.S., H.B.M. Consul, Newchwang (retired). Published under the direction of the General Literature Committee. London: S. P. C. K.

We hope to print a review of this in our next issue.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Andrew Murray's Abide in Christ. By D. MacGillivray.

Selections from Hasting's Bible Dictionary. By D. MacGillivray.

War Inconsistent with the Christian Religion. Dodge (in press).

Beautiful Joe. Mrs. MacGillivray.

Shansi Imperial University List:—

History of Russia. Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.

Acts and Epistles, S. S. Lessons,

Easy Mandarin. By W. F. Seymour.

Sharman's "Studies in the Life of Christ" By Miss Sarah Peters.

Nearly ready for the Press.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne.

Catechism of Synoptical Gospels in Mandarin. By Mrs. DuBose.

Ballantine's Inductive Studies in Matthew.

Catechism on St. John's Gospel. By Mrs. DuBose.

Twenty normal lessons for S. S. use. By J. C. Owen.

The Organized Sunday School. By J. C. Owen

Hungering and Thirsting. By Mrs. MacGillivray (ready).

Charity's Birthday Text. By Mrs. MacGillivray (ready).

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Life of John Huss of Bohemia. W. Remfry Hunt.

Life of William Tyndale. W. Remfry Hunt.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

A friend enquires for some translation of Sylvanus Stall's Books on Self and Sex. Will some one work at them?

NOTA BENE: Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out, he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies (now in press). He has also in mind to publish a China Mission Year Book, commencing with 1907, to be issued at the beginning of 1908; this to be the first of a regularly appearing series of Year Books. Suggestions as to what should be included in these Year Books are now solicited.

A Century of Missions in China
(Conference Historical Volume).

By D. MacGillivray.

OUTLINE OF CONTENTS.

1. Heading to each Mission's story, giving official name, English and Chinese, Home Secretaries and Headquarters, date of entering China, brief summary of the whole, etc.

2. History, with sub-headings, such as stations, policy, chief events, etc. Also footnotes and brief sketches of lives of some of the veterans. The material is *not* based on the China Mission-handbook, but is entirely new; all blanks being filled up

3. Full sections on the literary work of each Mission with lists.

4. Statistics (Individual Societies and General Summary. Also R. C. Statistics.)

5. Story of Societies which once worked in China, but are not now on any list, such as the Society for the Promotion of Female Education in the East, the Morrison Society, the Netherlands Society, etc.

6. Women's Societies.

7. Presses.

APPENDICES: Alphabetical List of all the missionaries of the Century with Societies and Dates.

List of Books on China.

Chronological Table.

Index of Societies.

Index of Persons, Places.

Index of Contents.

Map of China.

Editorial Comment.

ACCORDING to the Memorial of Viceroy Tuan Fang considerable money has been

The raised by the Chinese
Famine.

authorities for the relief of the famine sufferers. But the question will inevitably arise in every mind, How much of it gets to the needy ones and how much goes to enrich unprincipled minor officials? There is little doubt that the action of foreigners in raising as much money as they have and sending men to distribute the same, and appealing to the sympathy of foreign nations, has done much to put the Chinese upon their mettle and induce them to do far more than they otherwise would have done. China realizes as never before that the eyes of the world are upon her, and that if she is to be considered respectable among the nations of the earth she must not permit her people to

perish by the millions without doing something strenuous to avert the calamity.

* * *

IN this connection we are pleased to see that a "Civilized Club," so called, **Some Good** has been formed in **Results.** Shanghai, whose members devoted large sums which they would otherwise have spent in giving feasts, making calls, etc., to famine relief, and their contributions appear in the lists of the Central China Relief Fund. Such facts are indicative of progress and enlightenment.

Of the famine itself, while it is true that much has been and is being done, both by foreigners and Chinese, yet the fact remains that untold suffering must be the lot of multitudes, a few of whom will survive, but the greater part of whom will be carried off by starvation or disease.

There is one lesson that the survivors in all that pitiful region will have learned, and that will have impressed itself upon all the surrounding regions, and that is that the missionaries are their true friends, ready to sacrifice comfort, and life if needs be, to relieve those whom they are not ashamed to call brethren.

* * *

THE half-tone pictures in our frontispiece are reproductions of photographs kindly supplied by Mr.

Our Illustrations. W. T. Ellis, the representative of an influential newspaper syndicate. He has made a personal and thorough investigation of the famine district and conditions, and we feel sure that his testimony will be helpful alike in increasing sympathy for the distressed and in making more practical the schemes for relief, and also, incidentally, in removing misunderstandings, and awakening in the home lands interest in foreign mission work. The pictures give some idea of the mat shelters in which the famine refugees live, but they fail of course to indicate the pitiable pallor and characteristic bloated appearance of the sufferers. We understand it is only in cases of illness or extreme starvation that emaciation, such as characterized the Indian sufferers, is found.

Since writing the foregoing, the following sentence occurs in a letter just to hand from a lady missionary: "The situation grows worse daily. The

people are becoming desperate. We can hardly leave our compounds without being seized by a starving crowd of people. It wears on one dreadfully."

OPPOSITE page 147 will be found a picture of the *Richard Varnum Noyes Memorial* in Canton. This building, which is for the Presbyterian Theological Seminary, is 115 feet in length and 42 feet in depth. It will accommodate eighty students. The ground floor has, in addition to recitation rooms, laboratories for chemical experiments and physics and a large room for calisthenics.

THE picture opposite page 154 is of deep interest, as it draws attention to the first annual exhibition of sports which took place last year in connection with the Friends' Foreign Mission Association in West China. About 250 boys took part in the sports, there being present the pupils of the High School and six primary schools of the F. F. M. A., as well as of the M. E. M. Institute at Tsen Chia Ngai. We heartily congratulate our friends of the F. F. M. A. on their fine educational plant in such a splendid site, and are glad to see that they are keeping abreast of the times in doing what they can to have a *mens sana in corpore sano*.

* * *

It is doubtless well to remind our Chinese on Denominationalism. Chinese when left to themselves will be slow

to perpetuate the denominational differences which the foreigners have been particular to abide by, and will proceed much more on union lines. In a recent number of the *Missionary Herald* (A. B. C. F. M.) we notice an account of the visit of two native pastors, one a Methodist and one a Congregationalist, who went out as delegates, like Paul and Silas, to visit the churches in Manchuria. After their return, one of them wrote as follows (in Chinese of course, of which this is a translation):—

Two pastors might well be set apart to visit all the Mandarin-speaking regions. . . . If this could be arranged for, I feel confident mission names would erelong be buried and a real spirit of union come to us all. Such ideas once entering a man's mind, the resulting benefits are higher than the clouds. From the Yangtse on the south, China, north and south, all united in *one church of Christ*. If the church had had no denominational divisions, who now could measure its power! If, of old, differences had not been perpetuated, I believe the New Jerusalem would early have come down to earth. But even now there are those who still cling to their contentions, and thereby prevent Christ from accomplishing His will in the church. Is it to be supposed that in heaven there are to be differences, a separate place there for *my church*? Oh, how much do we long that very, very quickly the Holy Spirit of oneness may dissolve our differences, and the prayer of our Lord to his Father be fulfilled—that we all may *be one*.

* * *

IN the *North-China Daily News* of February 23rd is an interesting account, by Rev. James Webster, of work among the higher classes in Manchuria. So strongly did Mr. Webster feel

drawn to this work that he was constrained to give up the ordinary evangelistic work, in which he had been engaged for over twenty years, and devote himself to an endeavor to bring the church into closer touch with men of position with whom he had long been on terms of friendship, but yet did not feel that he had influenced as he ought. He accordingly formed an "international Society for mutual intercourse, with a view to harmony, enlightenment and progress." A reading room was opened and lectures were given, and efforts made to promote friendly social intercourse. The Society has been in existence for a year and Mr. Webster speaks encouragingly of the results thus far, and closes with the expression, "If you do not win men to yourself, however can you hope to win them for Christ?" We shall watch Mr. Webster's experiment with interest, as it is a form of work in which all are not prepared to succeed. The patience, suavity, tact and time which are required in dealing with such classes, the knowledge of Chinese etiquette and the ability to adapt one's self to Chinese customs, etc., are characteristics which are not possessed by every missionary, and the one who hasn't them will make a failure if he makes the attempt. It is well that we are not all built after the same mould, as men of every sort are needed. "There are diversities of gifts."

WE have received several communications on the subject of polygamy, but judging from past experience in China, and what one may read about it in other countries, it is a subject on which missionaries differ widely and on which they do not seem likely to come to an agreement, and mainly for the reason that there is no definite Scriptural announcement anent the matter.

It seems that the subject has been engaging the attention of the missionaries of India for some time, and a very good *résumé* of their different views and acts are given in the *Bombay Guardian* of January 12th last. We have not space to reproduce the whole, but give the final judgment of the Presbyterian General Assembly of India, which is, perhaps, as comprehensive and satisfactory as any. It is based on the reports of twenty-nine Presbyteries to whom the matter had been submitted, Presbyteries composed of foreigners and natives, but with natives predominating. The General Assembly's action is as follows:—

In reference to the question of the reception into the Church by baptism of candidates who have more than one wife, the General Assembly, having heard the report of the Committee appointed to gather information as to the practice of other Churches in India, and also having considered the replies to the remit on the matter, sent down to Presbyteries last year, resolves: that it is not advisable to legislate, debarring from admission to the Christian Church, an applicant for baptism solely on the ground of his having more than one wife to whom he was legally married before seeking admission to the Church, but that, in its opinion, it is right to leave the

responsibility of deciding in individual cases as they arise, with Sessions, which should, however, if the Presbytery with which they are connected so desire, refer each case to the Presbytery.

For their guidance, however, in dealing with such, the Assembly agrees to lay down the following principles and regulations:—

1. The Christian law of marriage, viz., the union of one man with one woman, should be strongly emphasised, and such moral and spiritual pressure brought to bear upon the applicants, that where, without violating conscience or doing injustice to others concerned, satisfactory arrangements can be made for separation from all but one wife, this will be done.

2. Before baptism, special care should be taken to ascertain the sincerity and purity of the motives of the applicants, the legality, the respectability and the moral character of their existing marriage relationship, and the impossibility of bringing them into a state of monogamy without doing injustice or injury to any person involved.

3. Care should be taken to make it plain that the dual or plural marriage relationship of such persons is tolerated as an evil only to avoid greater evils, and as a temporary condition to be abandoned as soon as the way is clear to do so.

4. In no case should such persons receiving baptism be appointed to any office in the Christian Church, or allowed any share in its government.

5. In all dealings with such persons Sessions and Presbyteries should endeavour to bring the cleansing and renewing power of the Christian life and teaching so to bear on the community that all customs at variance with the Christian ideal of marriage shall be more and more discredited and destroyed.

This action will not satisfy every one; no action can be taken that would. The final decision in each case must be left largely to the individual or to the local governing body. We do not propose to open our columns to a discussion of the subject, feeling assured that little or no good would come therefrom.

WE heartily congratulate the Church Missionary Society on their courage and wisdom in changing the name of their principal

**The Church
Missionary
Review.**

magazine after fully fifty-seven years of strenuous service as well as of formation of friendships, under the well-known name of the *Church Missionary Intelligencer*. Our best wishes go out to the Editor and the Church Mission in this new departure, and we trust the altered organ will be much used in its wider sphere. The REVIEW will be "concerned less than hitherto with the details of the campaign and with the movements of individuals and the incidents here and there in the spheres of service, and more with the larger features and the strategic aspects of the great battlefield." Our readers will be interested in a paragraph from Mr. Eugene Stock's opening article, "The Book of the Wars of the Lord":—

In six hundred and ninety-two numbers, issued regularly month by month, through fifty-seven years and a half, the *Church Missionary Intelligencer* has recorded the Wars of the Lord as carried on by the Church Militant and particularly by the Church Missionary Society. In its earlier years, while not omitting the current intelligence concerning the details of the great campaign, it was chiefly occupied with collecting and classifying the information needed, so to speak, by the Generals in their Councils of War and interesting to those who were watching the strategic movements of the armies. In later years it has done more: while still fulfilling these functions, it has also acted as a military gazette, systematically reporting every incident and the movements of the individual soldiers. It is now proposed to revert

to the original design: to be concerned less with the individual and more with the war as a whole the necessary "gazette" being issued separately. And to emphasize the change, its title is changed from INTELLIGENCER to REVIEW.

* * *

AMONG our January exchanges we note two other changes in old-established magazines. The *Bible Society Record* has arrayed itself in a new costume, the cover conveying the symbolism of the tree, "the leaves of the tree were for the healing of the nations," while the larger type of the contents within will be welcome to many of its readers. The *Missionary Herald* of the A. B. C. F. M. is also indulging in a new dress and rearrangement of matter. After all, as the Editor points out, "the great attraction now, as heretofore, must be in the story that is to be told, the fresh witness from many lands that God is in Christ reconciling the world to Himself."

* * *

OUR Missionary News Department is of special interest this month. In the Notes by Mr. **Spiritual Awakenings.** Loomis on Christianity in Japan, we learn how the tendency to independence and the spirit of union affects the spiritual life and activities of the native church. And we note with thankfulness that there is an increasing readiness on the part of Japanese Christians to consecrate themselves and their means to the spread of the Gospel and the development of the Church.

The remark by one missionary that "during thirty-two years in Japan he has never before seen such a marked hunger for soul food which shall give life more abundantly" makes us realise how widespread is the expectancy throughout the Christian world of a great revival. It is characteristic of the growth of the Church of God that the "spiritual advance is not at a uniform rate. Forward movements are followed by periods of stagnation; times of intense religious interest by seasons of apathy and coldness. And these again, by their very nature, lead to deep concern, repentance and a return to God." In the article "How the Spirit Came to Pyeng Yang" we have news of a remarkable work of grace. Our readers will join with us in thankfulness that God did hear confessions and that hearty reconciliations are taking the place of heartbreaking misunderstandings and breaches.

As we go to press, a mid-winter conference of the Christian workers of the Shanghai, Ningpo, Hangchow, and Soochow fields of the Presbyterian Mission is being held in Ningpo, as a result of the longing for a deeper work of the Spirit. This yearning for newness of life in one of the oldest mission fields in China

is another characteristic illustration of the strenuous desire for revival. News from a new field, under the heading "Pentecostal Blessing Among the Aborigines of West China" (extracted from the January number of *China's Millions*) will be heartily welcomed.

* * *

MANY of our readers will hear with regret of the death

The Late of Bishop Burdon on the 5th
Bishop Burdon. January at the age of eighty. In this centennial year it is well for us to think of the efforts of these veterans of missionary work in China. We understand that in 1852 Mr. Burdon was ordained deacon by the Bishop of London, and priest in 1854, by Dr. Smith, the first Bishop of Victoria (Hongkong). For nearly half a century from that time he laboured in China in connection with the C. M. S. in Ningpo, Shanghai, Shao-hying, and Peking. In 1876 he was consecrated the Third Bishop of Victoria, retiring in 1895, when he was succeeded by the late Bishop Hoare. In many ways he will be missed, but it will be cause for thankfulness to all workers in China to know that his well-known and successful literary work still remains a lasting memorial to his devoted labours.

Shortly after the commencement of the Imperial Shansi University in Tai-yuan-fu the Chinese Government conferred the first grade Mandarin button on Dr. Richard and the second grade button on Mr. Duncan, who was then Principal of the University. Recently fresh rewards have been bestowed on the foreigners, whose labours have made the University a success. Dr. Richard has been granted the order of the Double Dragon—the same as that conferred on the Inspector-General of Customs. Dr. Duncan has been granted the posthumous honour of a first grade button. The acting Principal, Louis R. O. Bevan, M.A., has received the button of the second grade and Profs. Nystrom and Swallow the button of the third grade.

Missionary News.

How the Spirit came to Pyeng Yang.

BY REV. GRAHAM LEE, PYENG
YANG, KOREA.

In August, 1906, we Pyeng Yang missionaries had a Bible Conference which lasted one week, and the object of which was the deepening of our own spiritual life. Dr. Hardie, of Won San, came and helped us greatly. At that meeting was born the desire in our hearts that God's Spirit would take complete control of our lives and use us mightily in His service. Immediately after our conference we went to Seoul to attend our Annual Meeting, and there met Dr. Howard Agnew Johnston, from whom the Seoul missionaries had received a great blessing. Dr. Johnston came to Pyeng Yang and while here spoke to our Korean Christians, telling of the wonderful manifestations of the Spirit in India, and his telling of it gave some of our people a great desire to have the same blessing. From that time until the blessing came Koreans and missionaries have been praying that it might come.

We returned from Annual Meeting and held some special services, praying for an outpouring of God's Spirit, but at that time did not receive the answer. The Koreans enjoyed the meetings, but the Spirit was not with us in power. We kept on praying, however, and at Christmas time there was born in the hearts of us missionaries a desire to have a special week of prayer. This we had with great benefit to us all. Before these meetings closed our Winter Training Class for men had begun and about

seven hundred men spent two weeks here in Bible study. God gave us a great desire in our hearts to have a special blessing on this class, so we Presbyterian missionaries agreed to meet every day at noon and pray for the class. This we did with great profit to ourselves, for those noon prayer meetings were a very Bethel to us.

On January 6th we began evening meetings for the class and the people of the city in the Central Church, the four Presbyterian churches uniting. Knowing the building would be too small if we had a mixed audience we arranged the meeting for men only, asking the women to meet separately in four different places and the school boys to meet in the Academy chapel. The Central Church will hold about fifteen hundred people, and it was full every night. The meetings grew in power each evening until Saturday evening, and that meeting was the best of all the week. On Sunday we had the regular services in all the churches and then Sunday evening we gathered again at the Central Church in a continuation of the union meetings. We expected great things from that Sunday evening meeting, but instead of receiving a great blessing we had a most peculiar experience. The meeting seemed dead and God's Spirit seemed to have departed from us. After an address and a few perfunctory testimonies which testified to nothing we went home with heavy hearts, wondering where the trouble lay. During the meetings before there had been testimonies which had life in them and confessions of sin

which were real and earnest, but Sunday night everything seemed blocked and the meeting a dead formal thing. The Korean brethren felt just the same as we missionaries, and Sunday night was a night of gloom. At our noon meeting on Monday we cried to God for help, and God heard us, for on Monday evening the blessing came.

We went to that Monday evening service, not knowing what would happen, but praying all the time that God would hear and answer. When we reached the building I think we all felt that something was coming. After a short address we had audible prayer together, all the audience joining in, and this audible prayer, by the way, has been one of the features of these meetings. After the prayer there were a few testimonies and then the leader announced a song, asking the audience to rise and stating that all those who wished to go home could do so, as we intended to stay until morning if there were men who wished to remain that long and confess their sins. A great many went, but between five and six hundred remained. These we gathered into one ell of the building and then began a meeting, the like of which none of us had ever seen. After prayer, confessions were called for, and immediately the Spirit of God seemed to descend on that audience. Man after man would rise, confess his sins, break down and weep, and then throw himself to the floor and beat the floor with his fists in a perfect agony of conviction. My own cook tried to make a confession, broke down in the midst of it, and cried to me across the room, "Pastor, tell me is there any hope for me; can I be forgiven?" and then he threw

himself to the floor and wept and wept, and almost screamed in agony. Sometimes after a confession the whole audience would break out in audible prayer, and the effect of that audience of hundreds of men praying together in audible prayer was something indescribable. Again after another confession they would break out in uncontrollable weeping, and we would all weep, we couldn't help it. And so the meeting went on until two o'clock a.m. with confession and weeping and praying. A few of us knew that there had been hatred in the hearts of some of the prominent men of the church, especially between a Mr. Kang and Mr. Kim, and we hoped that it would all come out and be confessed during these meetings. Monday night Mr. Kang got the strength and told how he had hated Mr. Kim and asked to be forgiven. It was wonderful to see that proud, strong man break down and then control himself and then break down again as he tried to tell how he had hated Mr. Kim. When two o'clock came there were still men who wished to confess, but as the building was growing cold, and as we had still another evening, we thought it best to close.

Tuesday noon at our prayer meeting we missionaries met with hearts full of thanksgiving for the wonderful meeting of the evening before, and again we asked God for greater blessings on the Tuesday evening meeting. We conducted the service in the same way as on Monday. After an address by Mr. Kil, our most gifted Korean preacher, we dismissed all those who wished to go home, and again nearly six hundred remained. The meeting was much the same as the Monday evening meeting, but the

manifestation was greater. Some of us were praying for two men, especially Mr. Kim and Mr. Chu, for we felt that these two men had things in their lives that needed to be confessed. The climax came when Mr. Kim gained the needed strength. He was sitting on the platform, and suddenly he arose and came forward and was immediately given an opportunity. He confessed to hatred in his heart for the other brethren and especially for Mr. Blair and then he went all to pieces. It was terrible beyond description the agony that man went through. He fell to the floor and acted like a man in a fit. When he broke down the whole audience broke out in a perfect storm of weeping and they wept and wept and wept. We missionaries were weeping like the rest, and we simply couldn't keep from it. While they were weeping Mr. Kang got up to pray, and that poor man agonized in prayer and then he broke down completely and wept as if his heart would break. The brethren gathered around put their arms about him, and soon he became quiet, then it was beautiful to see him go to Mr. Kim, put his arms lovingly about him and weep with him. When Mr. Kim broke he turned to Mr. Blair and said: "Pastor Blair, can you forgive me, can you forgive me?" Mr. Blair got up to pray, said the word "Father" twice, and he could go no further; he was beyond words. The audience kept on weeping, and it seemed as if they could not stop. At last we had to sing a hymn to quiet them, for we feared that some might lose control of themselves. During the singing they quieted down and then the confessions began again, and so it went on

until two o'clock. One of the most striking things of the evening was a prayer by one of the college students. He asked that he might be allowed to make a public confession to God and was given the opportunity. In a broken voice he began to pray, and such a prayer I never heard before.

We had a vision of a human heart laid bare before its God. He confessed to adultery, hatred, lack of love for his wife and several other sins that I do not remember. As he prayed he wept; in fact he could hardly control himself, and as he wept the audience wept with him. We all felt as if we were in the presence of the living God.

With that meeting the class closed, and we wondered if these manifestations would now cease. What a joy it was to find that in our four prayer meetings Wednesday evening was manifested the same mighty power. I had announced that two elders would be elected at the Central Church on Wednesday evening, and on the way to the service I was wondering if it would be best to try and have an election that evening. As soon as I entered the building I felt that there would be no elders elected that night. One could feel that God's Spirit was present.

After a short address all who wished to go home were dismissed. As soon as the audience was quiet we had audible prayer together, and immediately after a number of men jumped to their feet signifying an intense desire to confess their sins. After a few confessions the climax came, when Elder Chu got the strength to make his confession. All through that wonderful Tuesday evening meeting he sat and looked like a man who has received

his death sentence. We felt sure he had some terrible sin to confess, and we prayed that God would give him strength. He had been sitting on the platform, and suddenly I found him standing beside me, and then my heart gave a bound of joy, for I knew he had surrendered and that God's Spirit was now able to cleanse him. He began in a broken voice and could hardly articulate, so moved was he. As he went on his words grew clearer, and then it all came out. He confessed to adultery and misuse of funds, and as he told of it he was in the most fearful agony I have ever seen expressed by any mortal being. He was trembling from head to foot, and I was afraid he would fall, so I put my arm about him to hold him up. In fearful distress of mind he cried out, "Was there ever such a terrible sinner as I am?" and then he beat the pulpit with his hands with all his strength. At last he sank to the floor and writhed and writhed in agony, crying for forgiveness. He looked as though he would die if he did not get relief. It was terrible to witness, but oh! it was so beautiful to see the Korean brethren gather about him, put their arms around him and comfort him in his time of anguish. As soon as Mr. Chu broke down the whole audience broke out in weeping, and they wept and wailed and wailed, and it seemed as if they couldn't stop. I had to begin a song to quiet them. We held the meeting a little longer and then dismissed the audience, thankful that God's Spirit was still manifest among us, and more than thankful that Elder Chu had obtained the strength to make his confession. . . .

On Thursday morning the

Spirit fell on the primary school for girls. As some of us were going by the school room we heard the sound of wailing and knew the same power was there. Miss Best went down immediately to look after them. Hearing of what was going on at this school Mrs. Bernheisel went down to the girls' school in the city to see how matters were there. She said a few words to the girls, and immediately they began to weep and confess their sins. At our own prayermeeting on Wednesday noon was manifested this same power. Instead of a half hour prayermeeting we stayed until two o'clock, weeping and making confession of our sins. I never attended a prayermeeting like that before. The Spirit of God literally fell upon us, and we couldn't help but weep and confess our sins. It seemed as if God was trying to cleanse from our community everything that would hinder or cause offense. . . .

On Monday and Tuesday evenings were held meetings for women only and again was manifested God's mighty power. So great was the strain that one woman became unconscious and others nearly lost control of themselves.

The meetings have closed and the people are rejoicing with a great joy, but out in the country districts the work goes on. Mr. Blair and I have just returned from a country class, and at that class the manifestations were exactly the same, terrible agony on account of sin and great joy and peace resulting from confession of it.

And thus has begun in our city a work of grace, for which we give to God our most grateful thanks, praying that what we have seen, may simply be the

earnest of the greater blessings that God has yet in store for us and not for us only but for this whole land. To God be all the praise, to whose name be glory for ever and for ever.

Christianity in Japan.

By Rev. H. LOOMIS.

The one thing that has been especially prominent in the recent development of Protestant Christianity in Japan has been the growing desire and purpose on the part of the Japanese Christians of conducting the work themselves and developing it along such lines as seemed to them best suited to the needs of the country.

Already the Congregationalists have assumed the entire control of their work, and the foreign missionaries are only assistants to the Japanese; and all of their churches which are entitled to recognition or representation in the council of that body, are required to be self-supporting.

The same tendency to independence is not yet quite so strong in other bodies; nor has it reached the same stage. But since the Japanese have been able to conduct two wars to a successful issue, and at the same time retain their financial standing, it has led them to the conclusion that in religious matters also they are quite competent to have the direction in their own hands. That they are not unreasonable in their expectations is shown by the number of churches that are receiving no foreign assistance; and at the same time the extent of the evangelistic work and its encouraging results.

The spirit of union is also prevalent and making steady progress. It is a growing con-

viction in the minds of the Japanese Christians that the continuance of the diversity of sects which is found in other lands is not only unnecessary but evil; and so there is a general determination to avoid as far as possible any schisms in the body of Christ in Japan. The Presbyterians and Reformed branches have led in this movement; the English and American Episcopalian churches are also united; and the Baptists have what may be called a federation.

For some years there has been a demand for union among the members of the different branches of the Methodist church. Such a movement has been very slow of consummation; and not until July last were the home authorities able to come to an agreement upon a plan for its accomplishment. That has now been settled; and not for Japan only, for it marks a step in the line of unity in other lands, and probably at home as well.

In the same line there was appointed at the last meeting of the Japan Branch of the Evangelical Alliance a committee for the consideration of the subject of a general union of all the various denominations who are connected with that body. Just what will be accomplished in this line it is impossible to tell; but no doubt a considerable reduction will be made in the number of Christian organizations in Japan.

An important and interesting question is what effect this state of affairs has on the spiritual life and activities of the native churches. It seems that no unprejudiced person can but see that the leaders, as well as the ordinary members, are taking up the responsibilities with commendable zeal and courage, and

going forward on such lines as will bring about the most important results.

In the first place there is an increasing readiness to consecrate themselves and their means to the accomplishment of the work which has fallen upon their hands. In the last Annual Report of the churches the native Christians alone are credited with having contributed during the year ending about April 1st, 1906, a total sum of Yen 181,966 (\$90,000 gold). When the financial ability of the people is considered this is certainly a very large sum.

But in addition to the amount given for the support and extension of the work there is evidently much personal effort being put forth; and as a result there is now a deep religious interest in many places and converts are being rapidly multiplied. In how many places the work of the Holy Spirit is being manifest we are not able to say, but from present indications we look for large accessions to the churches in the near future, as well as a marked increase in the spiritual life and activities of the members. Many feel that a real awakening has begun, and that we are entering on an era of rapid development in the growth of vital Christianity in this land.

As a remarkable and unexpected result of the war there has been a marked increase among the people in the study of Christianity. During the conduct of the war the practical value of Christianity was so fully demonstrated that the nation may be said to have been impressed as never before with its power and value. Gen. Baron Kodama, Chief of the General Staff, is said to have remarked that for a long time he had been

anxious about the welfare of the soldiers without being able to find any solution. When he investigated the work of the Army Y. M. C. A. he found that it had solved the problem. Before the Russo-Japanese war he doubted the efficiency of Christian soldiers in case of war with a Christian nation. But he had found that such fear was groundless.

From the beginning to the end the military authorities enthusiastically co-operated in making the work practical and effective. Some of the officers gave time and money to the work. Gen. Oshima, the Military Governor of Manchuria, contributed 1,000 Yen to continue the permanent Associations. The War Department has welcomed the decision of the Association to maintain permanent work at Port Arthur, Liauyang and Tiehling, and offered free transportation on railways and transports for all secretaries and supplies. In Newchwang one bank manager promised at least 500 Yen for an Association building, and in Tientsin five firms are giving fifty Yen a month for the combined Church and Association work. Also in Dalny the city authorities and citizens have given several thousand Yen to church and other Christian enterprises.

In an address recently delivered in Yokohama by the Hon. S. Shimada of Tokyo he made the statement that during the Chino-Japanese war the victories achieved were attended by the disgraceful reports of fraud and embezzlement on the part of the officials to whom was entrusted the holding and disbursement of the funds.

To obviate such conduct in the last war Christian men were selected to fill such places; and

from the beginning to the end the administration was efficient and satisfactory.

He also said that whereas addresses on Christianity were but a few years ago unpopular among the pupils and teachers, now there is an urgent and universal demand for the same, and eager crowds attend them.

The relief that was given to the famine sufferers in the North by the Christian people in the United States and elsewhere made a deep impression upon the minds and hearts of the people and has been followed by a spirit of inquiry in many places. In one little village the head-man wrote that there were 174 wanting to know more about the Christian religion and some were ready to be baptized. One of the missionaries at Sendai writes: "I have not seen the work in such a favorable condition since I came to Japan. In the last two months I have baptized about 100 persons. At one of the churches in Sendai we are having an extraordinary religious awakening. Some eighty have been added to the church within the last few months. There is new life in the churches; but we believe that this is but the beginning of a great movement that will reach over the entire country."

Reports of a religious awakening are coming from various places and different sections of the country. One missionary writes that during thirty-two years in Japan he has never before seen such a very marked wide hunger for soul-food that shall give life more abundantly. At one church in Yokohama there are more than seventy inquirers; at another there have been seventy baptisms. At one church in Tokyo there were seventy-eight additions; and at one at Tsuyama

seventy-six and 120 inquirers at Maebashi. Sixty-one pupils at the boys' school at Nagasaki have decided to become Christians, and 100 at Wakayama. These are but indications of the condition of things in other places.

The World's Student Convention is to meet in Tokyo on the 3rd of April and will be opened by an address by Dr. Charles Cuthbert Hall, of New York. More than 500 delegates are expected, and no doubt a very deep impression will be made. Following the Convention there will be a visitation of the various educational centres of Japan by delegations and thus the influence of the movement will be disseminated to various parts of the country. In the present attitude of the young men of Japan towards Christianity the field seems especially fitted for such a religious campaign. It is not too much to say: "As goes the schools of Japan so goes Japan."

Pentecostal Blessing among the Aborigines of W. China.

By J. R. ADAM.

An-shuen Fu, in the province of Kwei-chang, is a very malarious district, and both Chinese and Miao suffer very much from malaria; moreover, in the hot season they are greatly troubled with skin diseases. Through our giving away quinine and specific ointment, a large number of Miao began to come about us, especially on market days, when scores of them would remain with us for an hour or two. One day I said to a Miao man that I had a magic lantern, and should like very much to visit his home and village and show his friends and fellow-villagers my pictures. At once he gave me an invitation. I went to his home and gave a lantern exhibition, which was attended not only by the people of his own village, but by many from other villages also.

Subsequently I was enabled, as a direct consequence of that first visit, to go to many other places also. In fact, I have been all over that district from village to village, spending a night here and a night there, preaching the Gospel and showing the lantern.

In 1898 we began to enrol candidates for baptism and to gather them into classes. The following year (1899) we built the first Miao chapel, in a village two miles from An-shuen Fu, and opened a boys' school. At the beginning of 1900 great crowds of these tribespeople were coming to us, and at the time of the Boxer trouble our visitors from the Flowery and Water Tribes were from 250 hamlets and villages. The Boxer trouble broke up this movement, and we had to leave for Shanghai. During our absence a military official and a headman went all over the district threatening to kill the people should they remain Christians. As most of them had but recently begun to learn the Gospel, they, "having no root," fell away. They had reason to be afraid, for the Chinese had already killed many foreign missionaries in other parts of the country, and put to death over twenty Black Miao for being Christians.

Upon our return to An-shuen Fu from Shanghai, in 1901, we found that a few tens of Flowery Miao had remained faithful and had attended Gospel meetings all the time we were away. In 1902 we had the joy of baptizing over twenty converts from this tribe, and one of the number has since become a native helper. For more than a year after our return from Shanghai we continued the services at this village chapel. The attendance, however, was small, so we invited the Christians and those interested to come to the city services. Ultimately we closed this chapel, in order to be free to devote ourselves to a more hopeful, albeit more distant work, which was opening up amongst the Water Tribe.

We came upon this Water Tribe twenty miles north of An-shuen Fu. To reach their district a river has to be crossed. For a long time no Miao would take me over that river, as they said the Chinese would kill them if they did so. At last, however, I found that the Flowery Miao Evangelist had a relative who had married into the Water Tribe. Through this man and his wife I secured an introduction to the tribe over the river.

The first night I spent amongst them was at a place called Meng-mang. On the second day of my stay in that village, a strange thing happened in a village higher up the hill, called Tsen-ten. A man, while ploughing, suddenly fell down dead. When told of this sad event I immediately went up to Ten-ten and preached the Gospel to the people. The Lord gave me a good time and I made many friends.

These people at once began to come to the city services; at first twice a month and latterly once a month. The work quickly spread from village to village, and ere long we had people from scores of villages attending the services at An-shuen Fu.

Later on we built a chapel and opened an out-station at Ten-ten. The Miao gave the site, trees for pillars and stone for building, also money and free labour. The Mission helped with a little money. Now there are at Ten-ten about sixty-four church members, and two or three hundred people attending the services on Sundays. . . .

Of course there has been the usual accompaniment of a real work of grace—persecution of the subjects of it. The Chinese have risen up against these tribesmen. They have molested them on their journeys, have attacked and robbed them of their money and goods—cloth and silk which they had bought in An-shuen and were taking to their homes. They have been accused of rebellion, and told that they came to us for poison with which they poisoned the wells they passed on the road. . . .

In order to assist Paul in his work I sent up two aboriginal evangelists, one from the Flowery Miao and the other from the White Miao, a practically unreached tribe as yet. After their arrival, thousands began to attend the services. At Ko-pu they erected a large chapel, 105 feet long and 35 feet wide. It is built entirely of wood; huge trees being used for pillars and cross-beams. The walls are pannelled and the roof is covered with tiles. The building was put up by the people themselves; they gave the money, engaged the necessary carpenters, and provided free labour. During my last visit we had, inside and outside, congregations of between two and three thousand. Five hundred were presented as candidates for baptism, and out of this number I selected examined, and baptized one hundred and eighty last spring, a large

number being left over for the autumn baptisms. There are now two hundred and sixty church members at Kopu, and we have a boys' boarding-school of seventy boys, with a Christian schoolmaster in charge.

One of the most hopeful signs of the movement is the wonderful way the converts tell others of the Saviour they have found. They go out two by two visiting the villages far and near, preaching, singing, and praying. Often when visiting these villages one's heart has been delighted at the

eager way in which the people seek to learn and gain the most benefit from the visit, even if it is only for one night. They will sit up listening till one or two o'clock in the morning. Frequently have I retired at that hour and at daylight have awoke to find them still learning to read texts of Scripture or some hymn of praise, or perhaps giving earnest heed to one of the Christians, as he taught them to sing a hymn tune that they did not know. . . .—Condensed from *China's Millions*.

Missionary Journal.

BIRTHS.

- AT Lu-chow-fu, 7th February, to Rev. and Mrs. J. Y. MCGINNIS, a son
AT Tung-chow, 7th February, to Rev. and Mrs. H. S. GALT, A B C F M., a daughter (Dorothy Gertrude).
AT Wenchow, 7th February, to Rev. and Mrs. A. H. SHARMAN, E. M. M., a daughter.
AT Shanghai, 21st February, to Rev. and Mrs. W. A. ESTES, M. E. M., a daughter (Ruth Katherine).
AT Chefoo, 17th February, to Rev. and Mrs. W. C. BOOTH, A. P. M., a daughter (Elsie Eleanor).

MARRIAGES.

- AT Nagasaki, 29th January, Mr. R. D. SMART, M. E. M., Soochow, and Miss MABEL W. DAVISON.
AT Tientsin, 31st January, Mr. R. K. GONDER and Miss R. L. DODDS, both of C. I. M.
AT Shanghai, 31st January, Mr. A. ROSENBERG Meth. Pub. House, and Miss O. L. D. DEAVITT, M. E. M.
AT Ningpo, 6th February, Dr. F. W. GODDARD and Miss H. M. AUSTIN, both A. B. M. U.
AT Canton, 7th February, Mr. OLIN D. WANNAMAKER, Canton Christian College, and Miss K. M. HUME.

DEATHS.

- AT Pueblo, Colo., 2nd December, Mrs. W. W. HICKS, A. P. M., Peking.
AT Hengchow, Hunan, 20th January, MARGARET MARY, aged four years and seven months, daughter of Rev. and Mrs. G. L. GELWICKS, A. P. M.

ARRIVALS.

- AT SHANGHAI:—
January 28th, Miss MCQUILLAN, Ch. of Scot. Mis.

February —, Mr. and Mrs. T. M. ELLIOTT, for Y. M. C. A., Korea.

February 4th, Rev. and Mrs. C. F. HANCOCK, Rev. J. W. VINSON, all for S. P. M.; Dr. and Mrs. H. N. KINNEAR, A. B. C. F. M. (ret.).

February 6th, Miss WATERMAN, C. I. M. (ret.).

February 10th, Dr. and Mrs. A. S. TAYLOR, S. B. C.

February 7th, Miss A. B. RICHMOND, A. P. E. C. M. (ret.).

February 18th, Rev. and Mrs. H. M. CLARK, C. P. M. (ret.); Rev. A. NILSON, Prof. P. WALDENSTROM, D.D., Ph.D., and Mrs. WALDENSTROM, Scan. China All. Mis.; Mr. H. G. WHITCHER, B. M. S., Miss WHITEWRIGHT, B. M. S., Dr. and Mrs. R. T. BOOTH, Rev. and Mrs. R. W. ALLEN, Rev. and Mrs. H. B. SUTTON, all W. M. S., and all returning; Miss NORA BOOTH, W. M. S., Mrs. LARSEN, Mr. BAGDORF, for educational work Szechuan.

DEPARTURES.

FROM SHANGHAI:—

2nd February, Rev. and Mrs. C. VINGREN, S. B. C., for U. S. A.

5th February, Rev. and Mrs. W. S. MOULE, Miss STOTT, C. M. S., for England.

8th February, Miss J. V. HUGHES, Dr. MARY STONE, M. E. M., for U. S. A.

22nd February, Mr. and Mrs. R. W. KENNETT and family, for England, Mr. and Mrs. C. N. LACK and family, for Australia, all of C. I. M.

23rd February, Mr. A. MARTY, C. I. M., for N. America.

25th February, Dr. G. A. COX, for India.

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The text of the letterpress has been revised by Hsia Sui-ching, a Hanlin scholar and author of two popular histories of China. The style is clear, chaste Wên-li.

The maps in the Geography have been reproduced by the Kinkodo Printing Company, Tokio. The printing of the letterpress and binding of the book is also by this firm.

The expense of reproducing these maps has been very great, but the printers claim that their work is not inferior to the original by one of the best firms of lithographers in Britain.

The ATLAS OF GEOGRAPHY also contains two Glossaries of the names in the maps—one English-Chinese, the other Chinese-English. It is a Gazetteer as well as an Atlas. The maps in the Atlas of Popular Astronomy have been reproduced by the China Printing Co, Shanghai. They are as per contract, equal to the original.

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